THE SPEECHES AND PRAYERS OF

Major General *Harison*, Octob. 13.

Mr. *John Carew*, Octob. 15.

Mr. Justice *Cooke*, Mr. *Hugh Peters*, Octob. 16.

Mr. *Tho. Scott*, Mr. *Gregory Clement*, Col. *Adrian Scroop*, Col. *John Jones*, } Octob. 17.

Col. *Daniel Axtell*, & Col. *Fran. Hacker*, Oct. 19

The times of their Death.

Together with

Severall occasionall *Speeches* and *Passages* in their Imprisonment till they came to the place of Execution.

Faithfully and impartially collected for further satisfaction.

Printed *Anno Dom.* 1660.

BRITISH
MUSEUM

To the Reader.

READer, *the intent of this Epiſtle is not to ſet forth (in a commendatory way) any thing concerning the perſons, or their ſufferings, though much might be ſpoken deſervedly in that matter, but only to preſent unto thee the words of dying men, ſome part whereof was occaſionall Diſcourſes (betwixt them and ſome friends that viſited them) in the Priſon, yea in the Dungeon; unto every particular there are ſufficient Witneſſes in this City, unto whom we can appeale, that there is nothing patronized upon theſe ſufferers but what was ſpoken by them, though it is not all that was ſpoked by them, for that would have ſwelled into too large a volume: What thou haſt here therefore are but ſome ſmall mites, carefully taken out of their great treaſury. Here are alſo extracts of ſeverall*

Letters

To the Reader.

Letters coppied from their own hand writings; the reſt is their Speeches and Prayers (at the time and places of Execution) taken by exact ſhort-writers, and divers of the beſt coppies have been compared, and the worke (with much care and induſtry) hath been brought to this perfection. There hath ſome ſpeciall reaſons moved us to undertake this matter: as firſt, to prevent that wrong which might be done to the deceaſed, and more eſpecially to the name of God, by falſe and imperfect coppies. Secondly, to ſatisfie thoſe many in City and Countrey who have much deſired it. Thirdly, to let all ſee the riches of grace magnified in thoſe ſervants of Chriſt. Fourthly, that men may ſee what it is to have an intereſt in Chriſt, in a dying houre, and to be faithfull to his cauſe. And laſtly, that all men may conſider and know, that every mans judgement ſhall be from the Lord. Prov. 29. 26.

Some occaſionall Speeches, and Memorable paſſages of Major Generall Harriſon's, *after his coming to* Newgate. *With his Speech upon the Ladder.*

THe day of his coming to *Newgate* from the *Tower*, at night he ſent his Wife word that that day was to him as his Wedding day.

When the ſenteuce was pronounced, he ſaid, whom men have Judged God doth not condemne, *bleſſed be the name of the Lord.*

And as he was carried away from the Court through the cro d, the people ſhouted, *And he cryed good is the Lord for all this*; I have no cauſe to be aſhamed of the cauſe that I have been ingaged in. Some Friends askt him how he did, he Anſwered, very well; and cannot be in a better c ndition if I had the deſires of my Heart: we muſt be willing to receive hard things from the hands of our Father, as well as eaſie things: when he came to Newgate there was Chaines put upon his Feet; And he ſaid Wellcome, Wellcome, Oh this is nothing to what Chriſt hath undergone for me; this is out of his great loving kindneſſe and faithfulneſſe, and my God is All-ſufficient in all Con litions. And alſo ſoon after his coming into the Dungion in order to his Execution, a Woman belonging to the Goal, who was ſent to make clean the Room, and to make a Fire for him, was askt when ſhe came out by divers people (whereof ſome were ſcoffers) how the Major General behaved himſelf, and what he ſaid. To which ſhe anſwered, ſhe knew not what he had done to deſerve to be there, but ſure ſhe was that he was a good man, and that never ſuch a man was there before, for he was full of God, there was nothing but God in his mouth; ſo that it would have done any one good to have been neer him, or with him; And his diſcourſe and frame of heart would melt the hardeſt of their hearts.

Some time after he was put into the Hold, Three Miniſters of the City were ſent by the Sheriffe to diſcourſe with him.

And their diſcourſes was to endeavour to convince him.

First, *Of being Guilty of the Kings blood.*
Secondly, *Of Mr.* Love's *Death.*

Thirdly, *Of breaking the Old Parliament.*

Fourthly, *Of being loose in Family duties, and the Observation of the Lords day.*

Fifthly, *Of the justnesse of this thing that was upon him by reason of his iniquity.*

To which he answered, As to the Blood of the King, I have not in the least any Guilt lying upon me; for I have many a time sought the Lord with Tears to know if I have done amisse in it, but was rather confirmed that the thing was more of God then of men; And besides what I did, I did by Authority of Parliament, which was then the onely lawful Authority, for God owned it by pleading their Cause, and Fighting their Battels for them; the Lords people owned it by rejoycing in it, and praying for it; the Generality of people both in *England*, *Scotland* and *Ireland* owned it by yeilding Obedience to it; Forreign Princes owned it by sending their Embassadours, therefore it was rather the act of the Parliament, then ours that were there servants. He declared that he was very tender of the King, insomuch that the King himself did confesse that he found him not such a person as he was represented to him (when he was brought out of the *Isle of Weight*) and that he had some skill in Faces, so that if he had but seen his Face before, he should not have harbored such hard thoughts of him.

Secondly, As to Mr. *Love*'s Death, I was in *Scotland* when he was Condemned and had no hand in it in the least. They desired to know if he did not say then, *That if a Godly man so transgress as to bring himself under the Condemnation of the law, it were not a just thing for him to suffer for his sin*; he told them he did not remember that he did say so, *But then if a godly man did so transgresse a righteous law, he ought to suffer as another man.*

Thirdly, The breaking of the Parliament was the Act and Designe of General *Cromwell*, for I did know nothing of it; that morning before it was done he called me to go along with him to the house, and I after he had brought all into disorder, I went to the Speaker and told him; Sir seeing things are brought to this passe it is not requisite for you to stay there he answered he would not come down unlesse he was pulled out; Sir said I, I will lend you my hand, and he putting his hand into mine came down

without

without any pulling, so that I did not pull him; Indeed afterwards I was glad the thing was done, for I did see they did intend to perpetuate themselves without doing those desirable things which were expected and longed for by the Lords people; and apprehending that God had done his work by them, and that he had some more worthy persons to come upon the stage; the Lord is my witnesse, that I had no self-interest in that Action, but it was out of the Integrity of my heart as to the Lord. Afterwards when *Cromwell* and his party did set up themselves in their room, I abhorred them and their wayes, and suffered imprisonment by reason I would not joyne with them on that iniquity and go against my conscience; there is nothing of this also that lyes as Guilt upon me.

Fourthly, Concerning Family-duties and the Observation of the Lord's Day, there stands my Servant let him speak to it; for he hath lived with me about this Eight years.

The Servant answered, *That those reports were very false; for his Master was a man in a manner wholly devoted to religious Exercises, very frequent in prayer, and diligent in expounding the Scriptures, to the great comfort and consolation of all his whole Family, and that he was very zealous in observing the Lord's day.*

Fifthly, He said that the Lord's Spirit did witnesse with his spirit, That all his sins were done away by Jesus Christ, and that he had peace with God, and was assured that this was not come upon him for his iniquity.

They discourted of many other things, but these were the chiefest, so far as one then present could afterwards remember. He parted very sweetly and lovingly with the said Ministers, and they told him that they came then by the desire of the Sheriffe; But that they would willingly come again upon a Christian account.

Many Friends came to visit him whilst he was in that place, and found him full of the joy of the Lord; so that some apprehended that he was cloathed with the Spirit of the Lord.

The Sheriff came that morning that he was to die, and told him that in half an hour he must be gone; He answered that he was ready and would not have him stay at all on his account. But the Sheriff left him to stay a little longer, and in the mean time,

he was longing for the Sheriffs coming, and as his Friends judged he was in haſt to be gone, and ſaid, he was going about a great work for the Lord that day, and that his ſupport was, that his ſufferings was upon the account of Jehovah the Lord of Hoſts: he ſaid, he looked upon this as a clear anſwer of his prayers; for many a time ſaid he, have I begged of the Lord, That if he had any hard thing, any reproachfull work, or contemptible ſervice to be done by his people, That I ſhould be imployed in it; *And now bleſſed be the Name of God, who accounteth me worthy to be put upon this ſervice for my Lord Chriſt: Oh, this is nothing to what Chriſt hath ſuffered for me!*

He parted with his wife and friends with great joy and chearfulneſſe as he did uſe to doe when going ſome journey or about ſome ſervice for the Lord; He told his wife he had nothing to leave her but his Bible; but that he was aſſured that God would make up all her loſſes in due time, and deſired that thoſe that did love him ſhould manifeſt their love in being loving and tender to his dear wife.

Some paſſages at the Dungeon dore as he came forth, The Sheriffe commanding the Keeper to acquaint *Mr. Harriſon* he muſt go to ſuffer; the Keeper came forth and returned anſwer, that he was ready when he pleaſed: Then the Sheriff commanded the Keeper to fetch him forth; ſo he came forth immediately, ſooner then was expected; (running down the Stairs with a ſmiling countenance) by reaſon of his ſudden coming, the doore (that he was to go up a pair of Stairs at) was not opened, which occaſioned his ſtay in the Hall till the Keeper could be found; and there one Mrs. *M.* took him by the hand, and ſaid, with a loud voice, *Bleſſed be the great God of Hoſts, that hath enabled you and called you forth to bear your teſtimony, the God of all grace and peace be with you, and keep you faithfull to the death, That you may receive a crown of life.* With that one of the Officers pulled the woman awa by the ſhoulder, ſaying, Away with this woman ſhe ſtands prating here. But the Maj. General replied, Be not offended with her, ſhe ſpeaks Scripture-language: So they thruſt her away from him, and would not permit any to ſpeak more to him in that place. Then he ſpake, ſaying, I *bleſſe the Lord that hath called me forth, and hath inabled me in the power of his ſtrength, to offer my life*

life with ſatisfaction and cheerfulneſs in obedience to the will of God. I bleſs the Lord I am full of the manifeſtation of his love in the Lord Jeſus; It's a day of joy to my ſoul. I ſay God hath enabled me, to whom all the powers of the world are but as the drop of a bucket; & ſaid he, *I do find ſo much of the joy of the Lord coming in, that he was carried far above the fear of death being going to receive that glorious and incorruptible crown which Chriſt hath prepared for him.*

Then he was carried into a Room where the common Priſoners were, and told them what a ſad thing it was to be condemned to die, and to want the love and favour of God: But it's not ſo with me; for though I die, yet I know I ſhall live with Chriſt to all eternity, and this is out of the exceeding riches of the grace of God; for he it is that maketh the difference; For as I am in my ſelf, I am a baſe, vile, and nothing-creature; but compleat in him who is the Head of all Principalities and Powers. Poor men! I wiſh you all as well as I doe my own Soul. Oh that you did but know Chriſt! his bowells earns towards the greateſt of ſinners; his bloud is ſufficient to doe away the deepeſt iniquity; he waiteth to be gracious and is willing to receive all that come unto him: Oh therefore labour to come to Chriſt; your time in this world is ſhort and uncertain; you are walking upon the brink of eternity, and are ready to drop in every moment, if you die without the fear of our God you will be miſerable for ever & ever; but if you come to know Chriſt to be yours, it will be your joy and happineſs world without end. He then put his hands into his pocket and gave them ſome money, and wiſhed them to take heed of ſinning againſt the Lord. Aud from thence was carried upon the Leads on the top of *Newgate*, ſo that he could ſee the greateſt part of the City, he then ſaid, *The earth is the Lords and the fulneſs thereof, and there is nothing hid from his eyes.* From thence he was carried down two paire of ſtaires, where he was tied about the back, breaſt, and ſhoulders; he took the rope in his hand and ſaid, *friends take notice that God gives me power to receive this with thanksgiving* and he helped the Sarjeant to put on the rope. Then a friend came weeping to him to take her leave of him, he ſaid, *hinder me not, for I am going about a work for my maſter.* Then looking about him ſaid, *Sirs*, Its eaſie to follow God when

he

he makes a hedge about us, and makes liberall proviſion for us: but its hard for moſt to follow him in ſuch a diſpenſation as this; and yet my Lord and Maſter is as ſweet and glorious to me now as he was in the time of my greateſt proſperity.

He alſo ſaid, this I can ſay for my ſelf, *That according to the light that God hath given me, I have ſerved him and my Countrey with integrity and uprightneſſe of heart, not willingly, nor wittingly wronging any*; But this have I done with much infirmity and weakneſſe. One telling him, that he did not know how to underſtand the mind of God in ſuch a diſpenſation as this, He ſaid, *wait upon the Lord; for you know not what the Lord is leading to, and what the end of the Lord will be.*

After this, addreſſing himſelf to a Gentleman, he ſaid, *I dare not nor cannot be a pleaſer of men:* a friend anſwered, it appeared ſo by your declining *Cromwell*'s Intereſt; which words he aſſented, and further ſaid, the manner of my ſpeaking before the Court may ſeem ſtrange to ſome; but my Deſign was not to approve my ſelf before Men but God; and what I ſaid, was according to my conſcience. And as the Rope was tying on he repeated *Iſaac*'s words to *Abraham*, *Father, here is the wood but where is the Sacrifice?* and alſo ſaid, *That if the Lord ſee good, he can provide another ſacrifice, he can deliver thoſe that are appointed to die; but his will be done, Death is not terrible to me; yea, it is no more to me then a Ruſh, I have learnt to die long ago.* And was often heard to ſay, concerning the Lord's diſpenſation to him and his people, *Shall not the Lord do with his own what it pleaſeth him?* And ſo parting with his Friend, went down ſtairs to the Sledge, and askt which way muſt I ſit, for I am not acquainted with this: *Good is the Lord in all his waies.* Then he was carried away in the Sledge, having a ſweet ſmiling Countenance, with his eyes and hands lifted up to Heaven, his countenance never changing in all the way as he went to the place of Execution, but was mighty cheerful to the aſtoniſhment of many. He called ſeveral times in the way, and ſpoke aloud, *I go to ſuffer upon the account of the moſt glorious Cauſe that ever was in the world.* As he was going to ſuffer, one in a Deriſion called to him and ſaid, Where is your *Good Old Cauſe?* He with a cheerful ſmile clapt his hand on his Breſt, and ſaid, *Here it is, and I am*

going

going to ſeal it with my bloud. And when he came to the ſight of the Gallows he was tranſported with joy, and his ſervant askt him how he did, he anſwered, never better in my life: his ſervant told him, Sir, there is a Crown ready prepared for you, Oh yes ſaid he! I ſee it; when he was taken off the Sledge, the Hangman deſired him to forgive him, I do forgive thee ſaid he with all my whole Heart as it is a ſin againſt me; and told him he wiſh't him all happineſſe. And further ſaid alas poor man thou doſt it ignorantly; the Lord grant that this ſin may not be laid to thy charge: and putting his hand into his pocket, gave him all the money he had; and ſo parting with his Servant, hugging of him in his arms, and went up the Ladder with an undaunted countenance.

M. Gen. *Harriſon's* Speech upon the Ladder.

Gentlemen,

I did not expect to have ſpoken a word to you at this time, but ſeeing there is ſilence commanded, I will ſpeak ſomething of the work of God had in hand in our dayes.

Many of you have been Witneſſes of the Finger of God that hath been ſeen amongſt us of late years in the deliverance of his people from their Oppreſſors, and in bringing to Judgement thoſe that were guilty of the precious bloud of the dear ſervants of the Lord, And how God did witneß thereto by many wonderful and evident teſtimonies, as it were immediatly from Heaven; inſomuch that many of our Enemies, who were perſons of no mean quality, were forc'd to confeß, That God was with us, And if God did but ſtand newter they ſhould not value us; *And therefore ſeeing the Finger of God hath been pleading this Cauſe, I ſhall not need to ſpeak much to it: In which work I with others were engaged; for the which I do from my ſoul bleſſe the name of God, who out of the exceeding riches of his grace accounted me worthy to be inſtrumentall in ſo glorious a work, and though I am wrongfully charged with murder and bloudſhed, yet I muſt tell you I have kept a good conſcience both towards God, and towards man; I never had malice to any man, neither did I act malitiouſly towards any perſon, but as I Judged them to be Enemies to God and his people; And the Lord is my*

witneſſe

witnesse that I have done what I did out of the sincerity of my heart to the Lord, I blesse God I have no Guilt upon my conscience, but the spirit of God beareth witnesse that my Actions are acceptable to the Lord through Jesus Christ; though I have been compassed about with manifold Infirmities, Failings and Imperfections in my Holiest duties; but in this I have comfort and consolation, that I have peace with God, and do see all my sins wash't away in the blood of my dear Saviour. And I doe declare as before the Lord, that I would not be guilty wittingly, nor willingly of the blood of the meanest son, no not for ten thousand Worlds, much lesse of the blood of such as I am charged with.

I have again and again besought the Lord with Tears to make known his will and mind unto me concerning it, and to this day he hath rather confirmed me in the justice of it, and therefore I leave it to him, and to him I commit my wayes; but some that were eminent in the work, did wickedly turn aside themselves, and to set up their Nests on High which caused great dishonour to the name of God and the profession they had made, And the Lord knows I could have suffered more then this rather then have fallen in with them in that iniquity, though I was offered what I would if I would have joyned with them, my Aime in all my proceedings was the glory of God, and the good of his people, and the wellfare of the whole Commonwealth.

The people observing him to tremble in his hands and leggs, he taking notice of it said,

Gentlemen, By reason of some scoffing that I do hear I Judge that some do think I am afraid to dye by the shaking I have in my hands and knees, I tell you no, but it is by reason of much blood I have lost in the Wars, and many wounds I have receeived in my body, which caused this shaking and weakneſse in my Nerves, I have had it this twelve years, I speak this to the praise and glory of God; he hath carryed me above the fear of death: and I value not my life because I go to my Father and am assured I shall take it up again.

Gentlemen, Take notice that for being instrumentall in that cause and interest of the son of God which hath been pleaded amongst us, and which God hath witnessed to by Appeals and VVonderfull Victories; I am brought to this place to suffer death this day, and if I had ten thousand lives, I could freely and cheerfully lay them down all to witnesse to this matter.

Oh

Oh what am I poor worm that I should be accounted worthy to suffer any thing for the sake of my Lord and Saviour Jesus Christ, I have gone joyfully and willingly many a time to lay down my life upon the account of Christ, but never with so much joy and freedome as at this time; I do not lay down my life by constraint but willingly, for if I had been minded to have run away, I might have had many opportunities, but being so clear in the thing I durst not turn my back nor step a foot out of the way by reason I had been engaged in the service of so glorious and great a God; however men presume to call it by hard Names, Yet I believe ere it be long the Lord will make it known from Heaven that there was more of God in it then men are now aware of: All the Gods of the Nations are but Idols, they have Eyes but see not, and Mouths but speak not, and cannot save those that trust in them. But my God is the King of Kings and Lord of Lords, before whom all you here, and all Nations are but as a drop of a Bucket. And he will never leave those that truly trust in him, unto whose Glory I shall surely go, and shall sit on the right hand of Christ in Heaven, it may be to Judge those that have Unjustly Judged me, *Matth.* 25. 33, 34. 1 *Cor.* 6, 2.

The Sheriffe minding him of the shortnesse of time, if he had any thing to say to the people he might.

He said I do desire as from my own soul, that they and every one may fear the Lord, that they may consider their latter end, and so it may be well with them; and even for the worst of those that have been most malitious against me, from my soul I would forgive them all so far as any thing concerns me, and so far as it concerns the cause and glory of God I leave it for him to plead; and as for the cause of God am willing to justifie it by my sufferings according to the good pleasure of his will.

I have been this morning, before I came hither, so hurried up and down Stairs (the meaning whereof I knew not,) that my spirits are almost spent; therefore you may not expect much from me.

Oh the greatnesse of the love of God to such a poor, vile, and nothing creature as I am! what am I that Jesus Christ should shed his hearts Blood for me that I might be happy to all Eternity, that I might be made a son of God, and an heir of Heaven! Oh, that Christ should undergo so great sufferings and reproaches for me, and

should not I *be willing to lay down my life and suffer reproaches for him that hath so loved me! Blessed be the* Name *of God that* I *have a life to lose upon so glorious, and so honourable an account: then praying to himself, with tears; and having ended, the Hang-man pull'd down his Cap; but he thrust it up again, saying,* I *have one word more to the Lords people that desire to serue him with an upright heart: Let them not think hardly of any of the good wayes of God for all this; for* I *have been near this seven years a suffering person, and have found the way of God to be a perfect way, his Word a tried Word, a Buckler to them that trust in him, and will make known his glorious Arm in the sight of all Nations. And though we may suffer hard things, yet he hath a gracious end, and wil make a good end for his own glory & the good of his people; therefore be cheerfull in the Lord your God, hold fast that which you have, and be not afraid of suffering; for God will make hard and bitter things sweet and easie to all those that trust in him: keep close to the good Confession you have made of Jesus Christ, and look to the recompence of reward; be not discouraged by reason of the cloud that now is upon you; for the Son will shine, and God will give a testimony unto what he hath been a doing in a short time.*

And now I *desire to commit my Concernments into the hands of my Lord and Saviour Jesus* Christ, *he that hath delivered himself for the chief of sinners; he that came into the world, was made flesh, and was crucified, that hath loved me, and washed me from my sins in his own bloud, and is risen again, sitting at the right Hand of God making intercession for me.*

And as for me, Oh, who am I *? poor, base, vile worm, that God should deal thus by me; for this will make me come the sooner into his glory, and to inherit the Kingdome, and that Crown prepared for me! Oh,* I *have served a good Lord and Master which hath helped me from my beginning to this day, and hath carried me through many difficulties, trialls, straits, and temptations, and hath alwayes been a very present help in time of trouble; he hath covered my head many times in the day of Battle: By God* I *have leaped over a Wall, by God* I *have run'd through a Troop, and by my God* I *will go through this death, and he will make it easie to me.* Now into thy Hands, O Lord Jesus, I commit my spirit.

Some

Some Occasionall Speeches, and Memorable passages before Execution of Mr. John Carew.

WHen the first tidings of the Adversaries intentions to seize and apprehend him (being then in *Cornwall*) came to his knowledge, he uttered these words or to this effect. That he had committed both his life and estate to the Lord; to save or destroy, as he thought meet; and therefore he would not by any means go out of the way, though provoked thereunto by several Friends.

After he was seized upon in the Countrey, and coming up to *London*, he had a gratious presence of the Lord with him: sweetly supporting him in the sense of the love of Christ to his soul; and being perswaded, that the cause of his suffering from man was such, as he had no cause to be ashamed of; otherwise, the many reproaches and hard usage in the way to *London* had been sufficient to have troubled his spirit. In most Towns where he came, the Generality of the people Reviling him, with such words as these: hang him Rogue, pistol him, said others, hang him up said some (at *Salisbury*) at the next sign-post without any further trouble. Look said others how he doth not alter his Countenance; but we believe he wil tremble when he comes to the Ladder. This is the Rogue will have no King but Jesus. Indeed, the rage of the people all the way was such, that had he not been indued with strength from on High, he could not have under-gone the wicked and Barbarous Deportment and Carriage of the Giddy multitude which he was subjected to.

After he came to *London*, and had many opportunities of Escape, if he had thought it meet (before he was sent to the *Tower*) yet he would not, knowing how much the Name and Glory of God was concerned in his faithful witnesse to the cause of Christ for which he was in Bonds. And the truth is, his joy in the Lord was such, that when many came drooping in spirit to him (by reason of the Gloominesse of this present dispensation) they went away refreshed and comforted by those many Gracious words that came out of his mouth.

When word was brought him that Maj. General *Harrison* was dead, he said well, my turn will be next, and as we have gone a long in our Lives, so must we be one in our Death. The Lord God grant, that I may have strength from himself to follow courageously to the last breath; and that I may much honour and glorifie God, whom I have made profession of; I can do nothing of my self, but my strength is in the Lord of Hosts, who hath helped me from my beginning to this da , and will help me to the end. The night before he suffered, some of his Natural Relation came to take their leave of him, and when they were parting, they shed some tears, but when he perceived it said, O my friends, if you did know and feel what joy I have, and what a Glorious Crown I shall receive from the hand of Christ (for this work) you would not Mourn, but Rejo ce, that I am counted worthy to be a witnesse to this Cause, and said further, *The Lord preserve you all from the portion of this Generation*; for assuredly, There is great wrath from the Lord that will reach them to their destruction. When Mr. L. came to take his leave of him, he asked this Question (*viz.*) how it was with him? he Answered, very well I bless my God; as to my interest in him I have not the least doubt, but do know assuredly, that when my soul shall be separated from this body, I *shall be taken into his presence where is fullness of joy*, &c. And by Jesus Christ be presented to my Father, without spot and blame, in his own compleat and perfect righteousnesse which is free, and not for any of mine own works: for I am a poor sinful and wretched creature, and c mpassed about with many infirmities. And when it was asked him, if he had any thing of conviction upon him as to what he was to suffer for? he answered no, not in the least, for said he, Though man have Condemned, yet the Lord hath and doth justifie; he added, the Lord had justifyed it in the Field once already in this Nation (but that is now accounted as a thing of Nought) but he will again do it with a Witnesse, and prayed that the Lord would deliver him (*viz.*) Mr. *L.* from that Judgement that was at hand by which he would do it. To this effect spake he also to many that did quere with him about this matter——being told that his Nephew and some others were doing their utmost for his Reprieve, he replyed, that there is nothing to be done: For the Sheriffe hath brought me

word

word (juſt now) that I muſt Dye to morrow, and that there was ſome that deſired I might not be Quartered, but it would not be granted. But Death is nothing to me, let them Quarter my body never ſo much, God will bring all thoſe pieces together again. It was asked him if he had aſſurance of the love of God? he ſaid, yea, yea, he had Fought a good Fight and had overcome, and he was ready to ſuffer the will of God. One asked him if he thought there would be a Reſurrection of the Cauſe? he Anſwered, he Dyed in the Faith of that, as much as he did that his body ſhould riſe again & if he did not believe that, he ſhould not be ſo cheerfull at the Sentence of death, he ſaid alſo he had not the leaſt regret or diſturbance on his ſpirit about that for which he was to die, for what he did was of the Lord, & if it were to be done again he wold do it. And the way they took to ſuppreſſe and deſtroy thoſe that did not think the Kings perſon Sacred, their blood will make many hundreds more perſwaded of the truth of it: It was grievous to him, to hear how at his Tryal they blaſphemed God and his people; but he was reſolved he would own the Lord among them, which they could not bear, Therefore they were ſo violent againſt him: he ſaid the Goſpell was going from *London*, & Popery and Superſtition, &c. was coming in, and it would be a rare thing to find a profeſſor of religion in *London* ſhortly; he incouraged thoſe about him, to keep cloſe to the Lord in this evil day Oh! ſaid he, who would have thought ſome yeers ſince, that Popery and Formality ſhould have been let in again to theſe Nations? he ſaid, they were ſo Barbarous, they would not allow him ſome ſmall time to take a little Reſt before he was to ſuffer; which was all he needed or deſired of them; For he was much tired with ſpeaking to company which came continually in: He deſired to be remembred to ſome Friends, and tell them, *That this was the laſt Beaſt, and his Rage was great, becauſe his time was ſhort.* Some more Expreſſions he uttered to this effect. But in all his words and manner of ſpeaking, he manifeſted the higheſt Chriſtian Magnanimity and holy Greatneſſe of mind, and ſuch a ſpirit of joy and glory reſted upon him, even to aſtoniſhment. It was asked if he apprehended his confidence would continue to the death? he ſaid he was not ſtrong in his own ſtrength, but in the Lord's ſtrength, which he ſtill relied upon. And he ſaid to one

by

by him, will you not see how God will carry me through next day? and desired prayers for him. One asked him, what he thought of this severe hand of God? He said, that which was hid secret in the bosome of the Father, should be manifested in due time: Oh! said he, it grieves me to think how Popery is coming upon us like a flood in this poor Nation, and the great judgement that will follow. But the Lord will be a hiding place for his poor people untill the indignation be overpast: let not our enemies think to break the Spirit by putting us to death; for I am confident, That God will give his Spirit seven-fold unto those that are left; but the enemy, the Lord hath set their feet in slippery places, so that when they come to their measure, they must be cast down: Therefore 'tis the the duty of the Lord's people to wait patiently *and he that shall come, will come, and will not tarry.* 'Tis a trying time, and none but those that are endued with power from on High, will be able to hold out. One asking him, where his Chain was? he said, here it is; and though I have worn it so long, that it hath entred into my flesh, yet it was not as *Joseph*'s, it had not entred into his soul. He was highly raised up in admiring the grace of God, That he should be accounted worthy to wear a Chain for Christ, saying, They have been blessed Chains to me; adding, that the Lord had crowned him beyond many of his Brethren, being counted worthy to seal Gods work with his bloud; admiring that God should accept of such a crasie body: much of his strength being already spent; yet, That God should so honour it in the end; he much admired the depths of the love of God to such an unworthy worme. The Lord will bring my bloud (saith he) to cry with the rest of the Martyrs, *How long, O Lord, Holy and True*, &c. As for death, or the fears of it, I am got above them, in and through the beholding of the glory of our God, into which I am entring: which glory shall be shortly for the reviving of the spirits of his Saints, and destroying his Enemies. A friend speaking to him (the night before he died) of this dispensation he said, he was perswaded, That their bloud would be of much advantage to the *Cause* in Foraign Nations. Two Friends that came to visit him, being (as he thought) under some trouble of spirit, he directed his speech to them, as follows; Be not troubled, there is nothing

stands

ſtands between me and the Father; for I go with all clearneſſe and freedome, and, I know, That Jeſus Chriſt is my compleat Righteouſneſſe; and this is my crown of Rejoycing, *That I die not in the Lord onely, but for the Lord*; And think not that this bleſſed *Cauſe* ſhall be loſt; for it ſhall reach to the end of the Earth. Think not your prayers loſt; for your prayers and tears with our bloud, ſhall come down ſhortly upon *Babylon*, although they think to heale her, yet they ſhall give her a greater blow then ever we could have given her in our perſons. Thoſe who have been pleading for ſuffering, who ſo ready to run away from it? While the Lord hath given us a little of the ſpirit of Rejoycing, that hath made us willing to be giving up our ſelves unto him. And, although the Enemy think to Conquer us, they ſhall never do it; for we are got above them in the Spirit of the Kingdome; we trample upon them, and they are under our feet; and this bloud that now is ſhed, ſhall warm the bloud that hath bin ſhed before; and ſhall come down and doe notable Execution upon the Enemy. The Lord hath (in much wiſdome) hid this death from us, and hath alured into it; but he hath fitted us for it, and be not troubled that he hath taken away two or three drops of the ſpirit; for he will in the room thereof pour it out upon you.

The day he ſuffered and the hour being come, The Rope being tyed about him, he rejoyced exceedingly, ſaying, Oh! what am I, that I ſhould be bound for the Cauſe and Intereſt of the Son of God? And when he was coming down *Newgate*-ſtairs to go into the Sledge, in a very ſmiling, cheerful manner, his countenance ſhining with great glory, uttered words to this effect; My Lord Jeſus, for the joy that was ſet before him, endured the Croſſe, and deſpiſed the ſhame and is now ſet down on the right hand of God; whoſe ſteps I deſire to follow. It was alſo obſerv'd that the cheerfulneſs of his countenance all the way as he went to the Gibbet, remained, to the encouragement of the Faithfull, and admiration of enemies, uttering by the way many chearfull expreſſions ſetting forth his joy in the Lord.

When he was brought to the gibbet, before he went up the ladder (his hands being bound) he exhorted ſeverall friends ſtanding by, to be faithfull unto death; and not to be aſhamed of the

cauſe

cause for which they suffered, and they should receive a Crown of life. And further said to a friend that stood by, That he hoped the Truths of the Kingdom which he had preached up and down would not be the lesse esteemed, for that he now came to seale it with his blood.

Mr. Carew's Speech upon the Ladder.

TRuly, it is not words, nor that which I have to speake in mine own spirit, will glorifie God; or give any advantage to your soules, or unto me: but it is, if I may speak a few words in the Spirit of the Lord, and in the power of his might, and from an unfeigned love unto Jesus Christ: that would indeed give me an open entrance, and make my passage very sweet; and a blessing may be left behind, even upon you. The first thing (indeed) that hath been very weighty (and I desire to leave it upon all, upon Saints as well as upon those that are not acquainted with Jesus Christ) that Eternity, Immortality, and Eternall life, it is a wonderfull thing: the thoughts and apprehensions of it are able to swallow up a poor soul: we little think what it is; he that knows most of God, and most of Christ, and hath the greatest measure of the anointing, he little, little knows what it is to appeare before the holy, the most glorious, the most righteous God of Heaven and Earth: to stand before his judgement seat, before Jesus Christ that is at his right hand: and where all the holy Angels are so ashamed (because of the glory of God) that they fall down and cover their faces, and cry Holy, holy, Lord God Almighty, which art, and wast, and art to come. *And therefore if such glorious creatures, if such excellent Spirits as these Seraphins and Cherubins be, if they do fall down before the glory and Majesty of this most excellent and wonderfull God, how should dust and ashes doe? and how should they feare and tremble to appeare before him? And therefore, I say, think of this, and of*

the

the righteousnes of God, as well as of his glory and Majesty, and of his justice; that when for one sinne he threw down the Angels (those glorious Spirits) into hell, and he would take no ransome or redemption for them; and though he hath mercy on the sons of men (according to his own election and purpose, and according to that that he hath purchased for himself in Christ Jesus before the foundations of the World was laid) yet in time he made his Sonne a Sacrifice before men and Angels to bring his chosen ones to glory. That he should take pleasure to send his own Sonne out of his bosome, who was the delight of his soule, and bruise him for our sinnes; yet it pleased the Father to bruise him. The most holy and righteous God, that had but one Sonne, one onely begotten Sonne (that was the delight of his soule) and should take pleasure to bruise him, that we might be healed, and laid stripes upon him that we might be healed. Oh! the height and depth, oh! the length and bredth of the love of God in Christ Jesus unto poor souls. Oh! this is that the Angels do desire to stoope down and looke into, and to know more of this great mystery of the love of God in Christ: and that God should take upon him the nature of man, and put him into that glorious union with his own Sonne; and that he should leave the Angels, though Christ was made a little lower then they for suffering death for us: yet now, because the nature of man is united to the Godhead by vertue of that marriage and union, we become the sonnes of God, and heirs of glory. Those that are adopted by Jesus Christ are brought neer to the Throne of glory, are in a high and glorious communion and fellowship with the Father and Spirit, owned of all the holy Angels. And therefore they doe stand without the Throne (as in severall places of the Revelations) and round about the Elders, and round about those that were given to the Lambe (as in the fifth of the Revelations, and many other Scrip-

tures) they ſtand without, but there is another company within which is the 24 Elders, and four living creatures, they fall down and worſhip God, they are neerer then the Angels; Oh! who hath credited, who hath believed this report, and to whom is the arm of the Lord revealed? Oh! how many profeſſors are there in this day, in this Nation, that call upon the name of Chriſt, and that ſay they ſhall be ſaved by Chriſt, and doe live and truſt moſt in their own works and righteouſneſs; and never come to the knowledge and underſtanding of this great myſtery of the love of God in Chriſt? who never received thoſe teachings from the Anointing, and according to the new covenant, where it is promiſed that they ſhall be all taught of God, all the children of God ſhall be taught of him, and there is no one can teach theſe but the Father, none can draw them to the Sonne but the Father; and no man can come to the Father but through the Sonne: and this great myſterie is both by the light and opperation of the holy Spirit, who makes the new creature in the ſoule: O that God would poure out of his holy Spirit; that God would poure out the Spirit of the new Covenant, and the ſpirit of the Goſpel, and the ſpirit that can declare the myſtery of Gods word in the Spirit, and that he hath made manifeſt through Jeſus Chriſt. Oh! there is much talking and ſpeaking in the name of Chriſt, and how many men ſpend little time in getting evidences in the power and demonſtration of the Spirit, and come to apprehend God in Chriſt, that ſpeake of him? Oh! there are few of theſe the Lord knows. O that the annoynting may be poured out more now, according to this faith, in the way of this grace, and in this love of God, even in the electing love of the Father; and in the redeeming blood of Jeſus Chriſt, according to the purchaſed poſſeſſion that he hath obtained through his own righteouſneſſe, wherein God hath been juſt alſo, in juſtifying the ungodly; and among them, ſuch a poore ſimple piece of duſt

and

and aſhes as I have been, and have to this day little glorified my father; and yet I can call him father, through ſome meaſure of his ſpirit, and father according to the ſpirit of adoption to; and can ſay the Lord Jeſus hath given himſelfe for me, and I take the Lord Jeſus Chriſt as the great gift of the Father, deſiring to bear witneſſe of that love, and of that wonderfull grace and glory, that he hath made me partaker of in and through him. Oh! bleſſed be the God and Father of our Lord and Saviour Jeſus Chriſt, who hath called me to this hope, and who hath made me partaker of this glory, that the Saints are enlightned in. And now I long to ſee the face of this father, and of his Sonne, though I have ſuch a number of ſinnes in me; and though I have an intereſt in him, and can call him Father at any time without doubt, and in full aſſurance of faith in the holy Spirit, yet if Jeſus Chriſt were not there, to preſent me faultleſſe before the preſence of God, I ſhould be afraid to appeare before him; but he is able to doe it, and therefore ſaith the Apoſtle, Now unto him that is able to ſave you, and to preſent you faultleſſe before the preſence of his glory with exceeding joy, &c. *I am a poore ſinfull piece, full of iniquity, laden with many burdens, that have a body of death that I carry about me, and I am now about to lay it down, and my ſoule ſhall enter into eternall life, and be made perfect in a moment, through the mighty power of God that hath wrought that glorious work of raiſing Chriſt from the dead. Oh! all my ſtrength, and all my joy, and all my life is in Chriſt, and in him alone; and I have a righteouſneſſe already of his working, according to his owne grace, and according to his own mighty power, and according to his own mercy, that he hath been pleaſed to worke in me; and ſo hath been pleaſed to keep me in a very wicked and in a very evill day, by the power of his grace. And I deſire to glorifie my father, and many years have I been in that worke,*

that hath been of late in this Nation; few and evill have been the daies of my pilgrimage, but I have desired to serve the Lord with faithfulness, and in the integrity of my soule, without prejudice against any creature; and it hath been the desire of my soule to approue my selfe faithfull towards God, and towards man: and what I have done I have done it in obedience to the Lord; that I had in my eye, and in my heart. There are many things laid upon many of those that professe the Kingdome and glorious appearance of Jesus Christ, as if they were enemies to Magistracy and Ministery; and, as if so be we were for the destruction of the Lawes and properties of mankind, therefore shall I speak a few words unto that. And if indeed we were such, we were fit to be turned out of the World; as some now think they should doe God good service in sending such poore creatures quickly from hence. There is no such thing; I desire to beare witnesse to the true Majestracy, that Majestracy that is in the Word of the Lord. And that true Ministery, which Ministery is a Ministery from the annoynting; that doth beare witness to the Lord Jesus, and hath his holy Spirit. That testimony I desire to beare; and that testimony I desire to stand faithfull in, with integrity to the Lord Jesus, as King of Saints, and King of Nations. And therefore it is, I say, to haue a Majestracy as at the first, and Counsellors as at the beginning, men fearing God and hating covetousness. And that Ministery as doth preach the everlasting Gospell.

Here Mr. Sheriffe interrupted him saying, *'tis desired that you spend the rest of your time in preparing your selfe.* Another said, *you spend your self, Sir, in this discourse.* Another said, *it raines.* Then Mr. *Carew* said, *I will pray.*

Mr.

Mr. Carew, *his Prayer.*

O most holy, and most glorious and blessed God, the God and Father of our Lord Jesus Christ, the Father of all Glory; The God of the spirits of all Flesh; unto thee, unto thee doth my soule desire to come through the new and living way, even through Christ my Righteousnesse: And in him, and through him to be offered up by the Eternall spirit, a living and acceptable Sacrifice, in which thy soul delighteth. O Lord, thou knowest my frame, and thou knowest my life, and what a passage this is; and what a wonderfull thing it is, to enter into Glory. And what a wonderful thing it is to stand before thee, and to stand in thy presence. O Father, father, let my soul be filled with thy joy, and with peace in Believing; O Let my heart be in heaven while my body is here; and, O Let me be joyned unto the *Lord*, through thine own spirit before this separation be——O *Lord*, thou only art able to take ho'd of my Heart and Spirit; poor Creatures may speak words to thee, but Oh! it is thine own power, and it is thine own spirit, that must take hold of the heart; it is thine own spirit that must carry through all, and it hath heen thy spirit (Blessed be thy Name) that hath carryed me through many Tryals, and many Temptations, and many Difficulties, that thy poor Worme hath met with in this Pilgrimage for many Years. O Blessed by thy Name for all the Goodnesse, and for all thy Grace, and for all thy presence that hath been with thy poor Creature far and neer. Oh! Blessed be thy Name that thou hast kept me in any measure faithful unto thee, and made me willing to lay down my life for thy righteous Work and Cause. Oh Blessed be thy Name, that the *Lord* and Christ (that is at thy right hand) hath bought me with his own most pretious bloud. He hath Redeemed me indeed. Therefore it is but my reasonable service

that I should be offered up a sacrifice to him, my joy is in him, and my confidence is in him, that I shall be presented by him to my heavenly father. O father, when thy servant is to be presented before thee, let him know what it is to finde mercy. Let him know what it is to have Jesus Christ an Advocate; and what it is to be presented before thee by such a Redeemer. O that Jesus Christ might bid me welcome into thy presence; and may say to my soule, *Well done good and faithfull servant, enter thou into the joy of thy Lord.* O blessed Father, it is not that I doe expect any thing from thee upon any accouut below the account of the Lord Jesus: and wherein soever thou hast been glorified by thy poor servant, it hath been by thine own power and thine own working. O nothing unto thy poore creature is due, but unto thy holy name be praise and glory. O holy father behold thy work in the Kingdomes, and behold the cause and interest of all thy people. O doe thou revive it in thine own appointed time; O doe thou strengthen the hearts of thy poor Saints: O scatter all clouds, speak comfortably to their soules, that they may be able to stand under all storms, faithfull unto the death, and receive a Crown of life and glory. O blesse thy poor Saints in the City, and blesse thy Saints in the Country: and blesse thy Saints in the West: O blesse thy sonnes and thy daughters; O blesse all the meetings of thy people, let the blessing of the Lord appear unto them, let the glory of the Lord make haste; let the glory of the Lord be upon these Nations. O remember thy promise to thy ancient people the Jewes; O let thy people be taught of thee, O let these drie bones live, O let the Spirit of life breath upon them. O dear father let the fulnesse of the Jewes and of the Gentiles be brought in. Let multitudes be gathered out of every Kindred, and Tongue, and Nation, unto the Kingdome of Jesus Christ. O Father, Father, advance thy Sonne; set him as King upon the mountaine of thy holinesse; give him all glory, and power and dominion over the whole Heavens, that thou hast promised according to thy word and covenant to give unto him: that he may raigne in thine own word and law, through his own Spirit for ever and ever. Lord, lord, I desire thou wouldst gather up my soul, O gather up my soule, O Lord, make this passage sweet, O make it comfortable. Lord Jesus thou hast taken

away

away the ſting of death, and born the burden of all this ſhame, and of all this reproach. And thou haſt given thy poor ſervant ſomething of thy preſence, through the riches of thy grace this day. O Lord, now receive, O open thine everlaſting armes: O now let me enjoy thy preſence, O God, which I have deſired to behold and ſee, and to behold thy face in Jeſus Chriſt, O, and now let me enjoy what thou haſt prepared for me: and fill me with the joyes that are at thy right hand, and thoſe pleaſures that are in thy preſence for ever more. O thou lamb of God lead me to the everlaſting Fountain, that living fountain that is able to ſupply all our wants. O Lord bleſſe, bleſſe thy poor people; O comfort them in this day. Poure out ſevenfold of thy Spirit for what thou doſt take away in any of thy ſervants, for thy holy Names ſake. O let the cauſe and kingdome of Chriſt be deare and precious in thy ſight, and live alwaies. Lord little doe theſe (poor creatures) know, or theſe Nations know, what a controverſie thou haſt with them. O that thou wouldeſt be pleaſed graciouſly to ſpare this people, ſpare thy people however; and let them that love *Zion*, and favour thy righteous cauſe, be glad for ever and ever. O now Father be neer to me doe thou receive my ſpirit, take me into thine own glory, take me into thine own glory; let me know it is my portion, let me know there is a Crown in the hand of Chriſt prepared for my ſoul. O bleſſed Lord, thou haſt honoured thy poore creature, and brought him hitherto, O reward all the labours of love in any to him, in bonds or death; and give them a double reward into their own boſomes. Reward it ſo to them and theirs. Bleſſed be thy name that thou haſt brought thy poor own hither to ſuffer in thy cauſe. And O Lord, let thy ſpirit be powred forth upon the Nations, until the whole Earth be filled with the knowledge of thy Glory. And that Chriſt Jeſus ma have all the Honour, and Praiſe, and Glory, and Dominion for Ever, and Ever. *Amen.*

I am ſo exceeding Dry that my Tongue is ready to ſtick to my Mouth. But I would fain ſpeak a little more. Oh Bleſſed be God! oh! how many are the Refreſhments I have had from the preſence of my God and Father, ſweet, and ſecret

Com-

Communion betwixt him and my ſoul to day. And for that my ſoul hath ſeen of his Riches and Kindneſſe. O that I might be more like Chriſt! for I have been very unlike to Jeſus Chriſt, very unlike to my Father. But I ſhall leave all that is unlike Chriſt behind; And all his own Work manſhip he will purifie and perfect through this paſſage into Glory. O my Dear Father, receive my ſoul, O! make this paſſage ſweet, for now I am coming to thee; Lord Help, Lord Spirit me, fill me with thy Spirit, let me be ever with thee, let me know what it is to have thee at my Right Hand, that I may not be moved; that in my ſoul going out of the Fleſh, I may be let into the preſence of God, and into the Arm of Jeſus Chriſt. Oh! That my ſoul may be breathed forth into the Arms of God, into the Boſome of Jeſus Chriſt, through the Anointing of the Spirit.

A Friend that ſtood by ſaid, it is expected you ſhould ſpeak ſomething to the matter of your ſuffering; The under Sheriff ſaid 'tis not to be ſuffered, What are you? that you put on men to ſpeak, What are you Sir?

Mr. Carew *ſaid, Farewell my dear Friends, Farewell; the Lord keep you faithfull.* The Friend ſaid, we part with you, with much Joy in our Souls.

Mr. Carew *ſaid to the Executioner, ſtay a while, I will ſpeak one word, and then ſaid very ſolemnly and with a loud voyce,*

Lord Jeſus receive my Soul, Lord Jeſus into thy Armes I Commend my Spirit.

And ſo fell a Aſleep.

some

Some occasionall Speeches, and Memorable passages of Mr. *Justice* Cooke, *during his Imprisonment in the* Tower *and* Newgate. *With his Speeches and prayer upon the Ladder.*

HIS Wife coming to visit him in the Tower of *London*, but not having Admittance to him, he saw her forth of his Window, and said go home to thy Friends my Dear Lamb, I am well, *Blessed be God they cannot keep the Comforter from me.*

His wife asking the Gentleman Jaylor to see him (another time) He answered, she might see him suddenly in *Newgate*, her Husband hearing of this, said, *If the way to the new Jerusalem be thorough Newgate, blessed be God for Newgate, the King of Glory will set open his Everlasting Gates to receive me shortly, and then I shall for ever be with the Lord.*

A Note sent by him from the *Tower.*

My *D. L.* chear up, Heaven will make amends for all, blessed be God I am full of spiritual Joy, and do trust God to make what bargain for me he pleaseth, for he knoweth the appointed time of my Composition and Dissolution, *let us look to Jesus Heb.12.*

After Mr. *Cooke* was brought to *Newgate* discoursing with some Friends there, he said, I am now going to my Tryal, wherein the Lord strengthen me. If I be attainted yet my Estate in *Ireland* is not thereby Forfeited without an Act of Parliament to that purpose, and indeed it is much set upon my heart, that if my small Estate be taken away from my poor Wife and Child, it will prove as poyson to those that enjoy it, and Consumptive to the rest of their great Estates, for I Blesse God I never Acted Maliciously, or Covetously, but in a spirit of Simplicity and Integrity, however the good will of the Lord be done.

I commit and commend my Dear, Loving and Faithful Wife and Child to their blessed Husband and Father, with three scriptures especially for their portion. *The Widdows cruse and barrel of meal,* 1 King.17. Isa.54.ver.5. to 10. Jer 49.11. *Earnestly desi-*

ring that my Child may be Religiously Educated in the fear of the Lord. Thus if God hath appointed it, I shall go from the Cross to the Crown.

Speaking to some in prison, for the clearing of himself from false Aspertions, said, whereas some say I have done them wrong, they do much wrong me in so saying, I have relieved many so far as by law I could, knowing that the worst of men ought to have Justice; I blesse God I durst not wrong any man, for I know that I shall meet them at the last day before the Bar of Christs Judgement, where I can with boldnesse look all men in the Face as to matter of Justice, for which I have great cause to blesse the Lord, *Holy be his Name.*

Some in the prison speaking of the Differences in Religion, Mr. *Peters* said, pray talk not of controversies now, we have but a little time to live and cannot spend it in such discourses.

Whereupon,

Mr. *Cooke* said, *Blessed be God brother Peters we are going to Heaven, where the Saints are all of one mind, which my soul hath long desired to see, it rejoyceth my heart to think what a perfect happinesse I shall have there; the best condition here is but mixed, but in Heaven there is no sorrow nor trouble, neither have I one drame of trouble upon my spirit at this time, blessed be God he hath wiped away all tears, and I could with Paul and Silas sing in prison for Joy,* Blessed be the Comforter.

Discoursing after he came into the Dungion, he said, when a poor Creature comes about so Solemne a work as to Dye, what a blessed thing is it to have a Helper, and what can help but the holy spirit; blessed be the Comforter for I am full of spiritual Consolation; if one of you was to have a Thousand pounds a year after the death of an Old man Consumptive, that would not live three dayes, how would you rejoyce; this is my Condition through Grace, I must in a little time put off the Old man, and enter into the possession of Heavenly Glory. Let no good people fear a prison, for it is the only place, wanting other books to study the book of self.

A Friend going about to comfort Mr. Cooke *from the consideration of the brevity and uncertainty of mans life, using some expressions of love,* &c.

Mr

Mr. *Cooke* replyes, what dost thou speak thus for, if I were sick of a *Feavour* this might be a sutable discourse, but we must talk at a higher rate then this now; were I to chuse, I would rather chuse this death then to Dye of a *Feavour*, for there is much pains and sometimes distractions, but here a man is well when he goes upon the Ladder and out of all pains in a quarter of an hour; And speaking to a Friend said, I am now going to Heaven and shall leave you in the storm.

Mr. *Cooke to some Friends in prison*

Friends I beseech you rejoyce with me, O let us blesse the Lord that he counts us worthy to be sacrifices to follow his steps, was not the Captain of our Salvation made perfect through sufferings, and shall not I, Oh I long to be at home, out of the body with the Lord, though I go through a sea of Bloud to him; truly I think every Hour ten; little doe my Enemies think what a Friendly part they do me, to hasten me to my Fathers Kingdom, to my Crown and Glory; I had rather go to my Dear Jesus with my Chain and Crosse, then to sit down with an Earthly King on his Throne and wear a Crown of Gold.

Some disaffected to him being present said, the Jesuits suffered chearfully and confidently.

Mr. *Cooke* replyes, I blesse God my justification is not built upon the merits of Works, but alone upon Grace in the bloud of Christ.

The said person compared him and his fellow prisoners to Corah, Dathan *and* Abiram.

Well friends said he, it matters not who condemnes, when God justifies.

Mr. Cooke (*said they*) *do not justifie your self, but confess your sins, your haynous crime against the Lord and his Anointed, and Repent.*

Mr. *Cooke* replyes, I must needs tell you that if Repentance was now to doe, I was in a sad condition, but I blesse my God he hath inabled me to confesse my sin, and hath sealed my pardon in the bloud of his Dear Son, and given such peace as none can give or take away. I have no Guilt nor Trouble upon my spirit touching what is done, but such sweet peace in God as I cannot expresse, and I shall leave all with God who judgeth righteously, who will decide all things.

Mr. Cooke *to* Mr. Peters *in the Dungion said*

Brother *Peters* we shall be in Heaven to morrow in blisse and Glory, what a blessed thing is that, my very heart leaps within me for joy, I am now just as I was in the *storm, almost in sight of Heaven, read me the *Isa.*43.9.10. *Isa.*61.10.11. *Hos.*13.14.

* See his Relation of his passage by Sea to *Ireland*, and his dream.

Then looking upon his bed, said, that shall be my last Pillow, I will lay me down and sleep awhile, and he slept about an hour and half, and then awoke, saying, now farewel sleep, no more sleep in this World, and farewel Darkneſſe and Night, I am going where there shall be no Night there, neither need of a Candle, nor of the Sun, for the Lord will give us light, *yea the Lord will be our Everlasting light and our God will be our Glory.*

And welcome every thing that gives notice the hour is at hand, welcome the Cock that crowes, welcome sweet death my good Friend that will bring me so near Eternity. O blessed be God, blessed be his Name, Oh this Christ is a blessed Christ, he answereth all things, and within few hours we shall be crowned with Glory and Victory; blessed be our Lord Jesus that hath given us the Victory over Sin and Death. Welcome Mr. *Loman* my keeper, welcome Angels, that will within few hours take the Office and Guard me into Eternity.

At midnight he prayed very fervently, and the common prisoners heard him, and seemed very sorrowful by their expressions saying, Sir the Lord be with you, O that our souls might go where your soul goes.

About the Morning speaking to Mris. *Cooke* said, Lamb do not dishonour my last Wedding day by any trouble for me; For if all my Judges did but know, what Glory I shall be in before Twelve of the Clock they would desire to be with me.

And let the Executioner make what hast he can I shall be *before* hand with him, for before he can say here is the Head of a Traytor, I shall be in Heaven. *Come Lord Jesus come quickly, my soul longeth for thee, and I wait to hear thy voyce saying, come up hither, and immediately I shall be in the Spirit*; and then shall I for ever be with the Lord. At and midnight there was a cry

heard

heard the Bridegroome cometh, and they that were ready went into the Marriage; *This day I shall enter into the joy of my* Lord.

Come brother *Peters* let us knock at Heaven Gates this morning, God will open the dores of Eternity to us before Twelve of the Clock, and let us in to that innumerable company of Saints and Angels *and to the souls of just men made perfect*, and then we shall never part more, but be with the Lord for Ever, and Ever, Singing praises, Singing praises to our Lord and Everlasting King to all Eternity; he said further, O what a good master have I served, that stands by me now, and supports me, with his Everlasting Arme he bears me up; (then said) *come away my beloved make hast, and be thou like unto a young Roe, or a young Hart upon the Mountaines of Spices*, Behold I come Lord Jesus, I come full sayle to thee I come upon the wing of Faith, Lord Jesus receive me; and going to lye down upon his bed he said, it is no more to go to dye to morrow then it is to go to sleep to night. I bless the Lord I am free from trouble, and my poor heart is as full of spiritual comfort as ever it can hold, *And this joy can no man take from me.*

The dores of the prison being opened in the morning, he spent that little time he had left in prayer and heavenly discourse with Friends that came to visit him, preparing himself for his suffering, with such a cheerfulnesse, as was an Astonishment to the spectators.

Then speaking to his Wife said, farewel my Dear Lamb, I am now going to the soules under the Alter, That cry how long O Lord holy and true; dost thou not Judge and Avenge our bloud on them that dwell on the Earth, and when I am gone my bloud wil cry and doe them more hurt then if I had lived. But I am now going to eternity, blessed be God be not troubled for me, but rejoyce, because I goe ro my father and your father, to my God and your God. And after some time spent in prayer, he desired his wife not to withhold him by an unwillingnes to part with him now when God called for him, to be offered up as a sacrifice for his name and cause.

After a little pause she freely gave him up to the Lord; to which he replied, Now all the work is done, and said, I resign thee up to Jesus Christ, to be thy husband, to whom also I am going to be married in glory this day.

His

His wife ſhedding tears, he ſaid, Why weepeſt thou? let them weep who part and ſhall never meet again; but I am confident we ſhall have a glorious meeting in heaven; here our comforts have been mixt with chequer work of troubles, but in heaven all tears ſhall be wiped from our eyes.

He asked ſeverall times if the Sheriffe was not come, ſaying why ſtaieth the wheeles of his chariot? why doe they drive ſo heavily? I am ready bleſſed be God, I have nothing to doe but to die;

Word being brought that the Sheriffe was come, he makes haſt to be gone, and his wife ſtepping after him tooke him by the arme, whereupon he ſaid, *O doe not hinder me from going to Jeſus Chriſt.*

And then with a chearfull countenance, taking leave of his friends, he went to the ſledge that carried him, whereon was alſo carried the head of Major Gen. *Tho. Harriſon*, with the face bare towards him; and notwithſtanding that diſmall ſight he paſſed rejoycingly through the ſtreets, as one born up by that Spirit which man could not caſt down. Being come to the place of execution, when he was taken out of the ſledge, he ſaid, *this is the eaſieſt chariot that ever I rid in in all my life.*

Being come upon the ladder, and the rope put about his neck he rejoyced, ſaying, *Bleſſed be the name of God, that I am bound for the ſake of Chriſt.*

Then his work was to addreſſe himſelfe to God, and to that end ſaid, if you pleaſe I ſhall ſpeak a few words to God in prayer.

Mr. *Cookes* prayer before his ſpeech.

MOſt glorious Majeſty, this day is a repreſentation of that great day when all thy poore people ſhall meet together, multitudes, multitudes in the valley of deriſion, Thy poor poor ſervant is now come to pay the debt which he oweth to nature, bleſſed be thy name that thou haſt trepared him for it, bleſſed be thy name ſweet Jeſus, bleſſed be thy name. O that all thy poor people that are here if poſſible may feel ſomething of that divine power and aſſitance of God, that thy poore ſervant now feels at this time: bleſſed be thy name. I am a poor creature, a poor ſinner, and the Lord might juſtly with-

draw

draw from me, and leave me to horrour and searednes, if he should deale with me in justice. But this hath not been his method (blessed be his name) to leave and forsake his poor servant. Lord let thy blessing be upon us at this time, and let thy blessing be upon England, and let thy blessing be upon all these Nations, and let thy blessing be upon all that are here: Assist O Lord, by thy divine power; give us to see much of thy power, and let not this meeting be in vain, but let every one here receive benefit therely, to the praise and glory of thy great name, and the everlasting salvation of all our soules (if it be thy blessed will) through Jesus Christ our Lords

Having ended his first prayer, he applies himselfe to the Shieriffe and spectators in this following speech:

Mr. Shieriffe and Gentlemen,

The most glorious sight that ever was seen in the world was our Lord Jesus Christ upon the Crosse; and the most glorious sight next to that, is to see any poor creature suffer for him in his cause.

I desire to speake a few words, briefly to let you understand what a glorious worke the Lord hath been pleased to accomplish upon my spirit. I blesse the Lord, I have ransacked into every corner of my heart, and I have searched into all my sinnes, actual and original, secret and open, known and unknown, so farre as the Lord hath discovered them to me; and I have confessed them all with a penitentiall bleeding heart, and contrite spirit; blessed be his name he hath been pleased to come in abundant manner, and hath been pleased to shew me that the onely remedy is the blood of Christ; and I have, blessed be the Lord, applied that precious blood to my poor soul, and have laid hold upon a Christ, by a true and lively faith; and there is a sweet calme and serenity in my soul, and conscience, blessed be thy name. I desire to glorifie God, and to give him the glory of all, and to take shame unto my selfe for any sinnes that I have ever committed, that I know to be sinne. and therefore I desire to rejoyce in the God of my salvation, as *Isai* 61,10. *I will greatly rejoyce in the Lord, my soul shall be joyfull in my God, for he hath cloathed me with the garment of salvation, he hath covered me with the robe of righteousnes, as a*

Bride-

Bridegroom decketh himself with ornaments: and as a Bride adorneth her self with Jewels: Even so the Lord delighteth in me. And as the earth bringeth forth her buds, and as the garden causeth the things that are sown in it to spring forth: so the Lord will cause righteousnes and praise to spring forth before all Nations.

And *Isaiah* 43.9, 10. *Ye are my witnesses, saith the Lord*, I doe desire to bear a testimony unto God, and to Jesus Christ, for justice and truth, and righteousnes and holinesse.

The Lord knows I have no malice upon my heart against any man or woman living upon the face of the earth; neither against Jury that found me guilty, nor Court that passed sentence; *I* desire freely to forgive every one from the bottom of my heart. And as concerning this great dispensation you may (it may be) desire to hear something of it. Truly, *I* say, as to the Kings Majesty, *I* have not any hard thoughts concerning him: my prayer shall be for him that his Throne may be upheld by truth, and by mercy; for *by mercy*, as *Prov.* 23. *the Throne is upheld.* But *I* must needs say, that poore we have been bought and sold by our brethren, as *Joseph* was.

Brother hath betrayed brother to death; and that Scripture is in a great measure fulfilled, *Matth.* 10.21. *The father against the sonne, and the sonne against the father; and brother shall deliver up brother to death.* *I* desire for my own part to kisse the rod; and *I* doe desire (if it may please the Kings Majesty) that no more blood may be shed after mine: it may be the Lord wil put it into his own breast.

Here is a poor brother comming, *I* am afraid that he is not fit to die at this time; I could wish that his Majesty might shew some mercy.

The Shieriffe interrupted in words to this effect: *let that alone, for the Kings Majesty hath clemency enough for all but his fathers murtherers.*

Mr. *Cooke* replied, then *I* shal proceed to speak something concerning my profession and faith, which *I* bless the Lord, is founded upon the rock Christ Jesus. *I* doe not expect salvation for any thing *I* have ever done, but onely lay hold upon Christ as a naked Christ, and there to bottome my soule.

I can say to the praise and glory of God, that *I* have endeavoured

vored in my place and to my power, to doe that which might be to Gods glory, according to the beſt of my underſtanding. I have ſtood for a Goſpel Magiſtracy and *Miniſtry*, and that many delays in the law might be removed, (and that thing I have much ſuffered for) I ſay its good both for King and people, that many delays in matter of juſtice ſhould be removed, and that publique juſtice might be ſpeedily and cheaply adminiſtred.

And as for my profeſſion, I am of the Congregational way, I deſire to own it, and am for liberty of conſcience, and all that walk humbly and holily before the Lord; and deſire to walk in the fear of the Lord; and I believe it is a truth, and there can be nothing ſaid againſt it. I doe confeſs I am not convinced of any thing I have done amiſſe, as to that I have been charged with, I am not indeed; neither did I underſtand the plea of the Court, that if the Lords and Commons had brought the King to the Bar, and ſet him over them again, their bringing him to the barr had been treaſon.

I deſire never to repent of any thing therein I have done; but I deſire to own the cauſe of God and of Chriſt; and am here to beare witneſs to it, and ſo far as I know any thing of my ſelfe I can freely confeſs it.

Here the Sheriffe interrupted him again, deſiring him to forbeare any ſuch expreſſions.

Mr. *Cooke* replied, it hath not been the manner of Engliſh men to inſult over a dying man, nor in other countries among Turks or Galliaſſes.

The Lord bleſs every one of us, and help us that we may look more to the honour and glory of God then the concernments of our own lives: for alaſs what is a poor miſerable life to us, but that therein we might give honour and glory to the God of all our mercies.

And if there be any here of that Congregation to which I was related in the time that I lived here, I would commend to them that Scripture, *Phil.* 2. 17, 18. *Yea and if I be offered up upon the ſacrifice and ſervice of the faith, I joy and rejoyce with you all, for the ſame cauſe alſo doe ye joy and rejoyce with me.* And *Deut.* 18. 11. *The Lord God of your Fathers make you a thouſand times more then you are, and bleſſe you as he hath promiſed.* The Lord be plea-

ed to speake comfort to them, and to all them that feare the Lord.

The Lord keepe *England* from popery, and from superstition, and keep it from prophaneness, and that there may not be an inundation of Antichrist in the land. And that is all the harm I wish unto it.

The Lord hath forgiven me many thousand talents, and therefore I may wel forgive those few pence that are owing unto me. I bless the Lord I have nothing lying upon my conscience, but I can unbosome my selfe to every one, and to the throne of free grace, in the simplicity of my spirit, I have endeavoured to doe nothing but with a good conscience, and through the integrity of my heart though accompanied with many frailties.

I desire to blesse the Lord, my lot was rather in *Ireland* then here, here *I* have been more known where I have given the Offence.

The Sheriffe again interrupted him.

Mr. Cooke replyes, Sir I pray take notice of it, I think I am the first man that ever was Hanged for demanding of Justice, therefore I hope you will not interrupt me.

I suppose you were there, and doe bear me witnesse in your conscience, that there was not any thing then, that I did not communicate to the Court, that I now speak upon the Ladder.

If you will believe the words of a dying man, I say as I must give an account, I have nothing lyeth upon my conscience. We must all meet together at the great day of the Lord to give an account of all our Actions, (and then it will appear) the Lord grant we may meet with Joy and Comfort.

I have a poor Wife and Child and some Friends left, I desire you that came along with me, to commend to them, *Esa.* 54. 4. 5. and 10. ver.

I hope the King and Parliament will consider our poor Friends as to their Estates, you know that those Lords that formerly suffered under the Parliament, did not loose all their Estates; I hope there will be some consideration as to Justice, (least that our small Estates prove a poyson amongst their great deal) and my poor Wife and Relations suffer.

The Lord grant that mercy may be shewed, that mercy and righte-

righteousneſſe may magnifie and exalt it ſelf above Juſtice. I ſhall not hold you long; I ſhall deſire in the fear of the Lord to give my ſelf (as in the 12 *Rom.* 1.) *A living Sacrifice, Holy and Acceptable unto God, which is but a reaſonable ſervice.*

And ſo doe intreat that I may have a little time to call upon the Lord, unleſſe there be any thing more deſired, or any one that would ask me a queſtion.

Truly I forgive all from my heart, I have nothing upon my heart to accuſe any of them withal. I bleſſe the Lord I have a cleare Conſcience, I ſay it in the integrity and ſimplicity of my heart, (I doe now appeale to the great God, to whom I muſt give an account of what I have done) knowing that all my Guilt is waſhed away in the blood of Jeſus Chriſt, (and before him I hope ao appear,) and have nothing elſe to plead any thing at all for me.

And ſo I hope that I have declared my ſelf with ſimplicity and integrity, in a few words that you may underſtand my mind.

I ſhall ſpeak a few words to the lord in prayer, and ſhall not trouble you further.

Mr. Cookes Prayer.

MOſt Glorious Majeſty, I beſeech thee, ſo to warm my Heart, and fill it ſo full of the love of Jeſus Chriſt, that it may never be cool any more; Oh that the Lord would now appear Graciouſly to ſhew himſelf a wonder working God, in bearing up the Heart and Spirit of thy poor creature, it is no matter how bitter the Cup is, if the Lord give ſtrength to drink it, and no matter how heavy the Burden be, if the Lord be at one End, and uphold the other, and bear the burden himſelf, or lay no more upon his poor Children then they are able to bear; the Lord give ſtrength to all that are to bear this burden; the Lord be with all that are yet to ſuffer in this cauſe, and double and treble ſeven-fold of thy Spirit upon us, let us not ſtand it out againſt our Reaſons and Judgements and Conſciences. If any did purſue power and intereſt, and did not

look after the good of Gods poor People, and the good of the Nations, the Lord forgive them. The Lord knows the Simplicity of the Hearts of his poor Servants that are gone before, and of those that are to come after; I desire that all thine may have hearts willing to suffer for thee, to make confession of Faith in Christ Jesus, I know is nothing, I know it is not enough onely to confesse in Words, to confesse in Doctrinall Evangelicall Truths, and to confesse by a holy life and conversation; and if the Lord call any of his poor Children to seale the truth with their blood, yea their precious blood, it is their duty also; if the Lord Jesus had come down from the Crosse, and had not shed his most precious blood, and had not by that blood gone to heaven our Salvation had not been. Lord let it be well with England, the Lord hear me for my poor Friends and Relations, for my poor Wife and Child; unto thee Lord I commend the cause of God, and of Jesus Christ, And remember poor Ireland wherein I had a lot and interest, the Lord remember them all, and help thy poor Children to continue Faithfull unto Death, that so we may receive a Crown of life, for the sake of our Lord Jesus Christ: and so I come Lord Jesus, Oh receive my soul! Send down a Guard of Angells to convey my soul into Abrahams Bosome; Receive my soul, O Lord, into thy hands I commend my Spirit. And I desire to appeal to thee O Lord, thou art the great God of Heaven and Earth before whom all controversies must come.

I believe there is not a man in the world what ever he be, but hath some reverentiall feare of death; but for any sinfull vitious fear, I bless the Lord I have not the hundredth part of a dram upon my conscience; if it were my wedding day I could not more rejoyce in the Lord, because it is a consummation of that blessed marriage that my Lord Jesus hath made up with me. Blessed be thy name, me thinks I doe see with Stephen, even by the eye of faith, Heaven open, and

the

the Lord Jesus ready to receive my poor soule. And oh that I may with Ezekiel *see the glory of God; and see, with* Isaiah, *the Lord sitting on his Throne of glory. And oh that the love of the Father, and of the Sonne, and of the Spirit may warme my heart, and carry me up from the beginning of this passage to the end and close of it. Lord Jesus come and receive my spirit, and sweeten this cup, and let me say,* The cup which my Father hath given me, shall I not drink of it? *And I leave all into the hands of the Lord, that if it be the Lords will every one that belongs to the election of grace may meet with comfort at the great day, and that we may shake hands together, where no office of love shall be unrewarded, nor any unkindness shewed to the people of God.*

But within a few hours I shall be in the harbour; I am just now entring into it, I would not goe backe againe for all the world.

Blessed be the Lord I despise the shame, and am willing to endure the crosse, for Christs sake; because the Lord Jesus, who is the author and finisher of my salvation, did it for me. The Lord pitty those that follow, and bear up their hearts.

The Lord helpe his poore people that finde any thing upon their soul; that they should stand fast unto the truths of Jesus. Alas, we shall be but a few daies here, and Heaven will make amends for all, and we shall glorifie God in eternity, where we shall enter into a sinlesse, timelesse, and temptationless estate, and never meet with sorrow or troubles any more; but the Lord will receive us to himselfe, and then the innocency of thy poor servants shall be vindicated, and we shall be ever with the Lord, blessing and praising his holy name.

When Elijah *was taken away, the spirit of* Elijah *rested on* Elisha, *who stood up in his stead. And when* John *the Baptist was cut off, the Lord had his Apostles to supply that office. The Lord will have profit in the Death of his Children. I be-*

lieve

lieve that an Army of Martyrs would willingly come from Heaven to suffer in such a cause as this that I come here to suffer for.

I desire to bewaile that I have not had so much love to the Glory of God therein as I ought. But as to the thing I come to suffer for, I have not had any thing, or Act come to my mind with lesse regret, and greater comfort then this.

And as for those that brought me hither, I do forgive them, I have not one hard thought concerning them, the blessing of the Father Son and Spirit be with them.

Oh that the Lord would grant that no more might suffer; and so Dear and Blessed Father I come into the bosome of thy love, and desire (to enter into that Glory which is Endlesse and Boundlesse) through Jesus Christ.

A Letter written from the *Tower* to a Christian friend, by Mr. Justice *Cooke*.

Sir,

NOw in answer to your loving inquiry how it fares with my better part, I blesse God I never found so much internall spirituall solice, and unmixt joy and comfort, as *I* have experimented in these five moneths indurance, 2 *Cor.* 1.3,4,5. Let never any Christian fear a prison, it being the onely place where (wanting other books) a man may best studdy the book of the knowledge of himselfe, having a long vacation from all business; but praying unto, and praising God in Christ, by the spirits assistance. I cannot take *Marthas* part, for none must come to me; nor *Marys* part to wait upon the ordinances, which my soul thirsts after; therefore my chamber is like the *sanctum sanctorum*, where wittingly none may enter but the high Priest of our profession the Lord Jesus. *I* did not think that there had been so much ignorance, impotence, impatience, ingratitude, pride, inordinate affection to creature comforts, revenge, diffidence of God, self-love, and iniquity of all sorts in me, as I finde there is; who am not onely a

poor

poor ſinner, but ſin it ſelfe, a very maſſe of ſin. I find it very hard to rely nakedly on Gods goodneſs, not to feel the heat of perſecution nor to be carefull when all is taken away. *Jer.* 7.17. *Lo*, ſo this darkneſs and filthineſs of ſpirit is onely diſcovered by the light of Chriſt, by whoſe lowlineſs in waſhing the Apoſtles feet, I ſee my loftineſs and want of condeſcention when I had power; by his patience my many paſſions and heart-riſings againſt inſtruments; by his obedience to the death, my reluctancies; by his faithfulneſs my former backſlidings; by his fruitfulneſs, and doing good, *Act.* 10.38. my barrenneſs & the little good I did when I had opportunity; and by his liberality, my penuriouſneſs; whereby I adore and acknowledge his juſtice that he hath moſt righteouſly deprived me of my liberty & eſtate: all which drives me neerer to Chriſt, and makes me take faſter hold of his righteouſneſs. I now underſtand (through grace) how precious he is; 1 *Pet.* 2.7. if it were not for Chriſt what a miſerable condition were I now in? that might ſuddenly be ſent to contend with the wrath of God in everlaſting burnings; and this makes me love Chriſt the more, having forgiven me more then others: and having had ten thouſand talents forgiven me, I would forgive any wrong doers; and this keeps me humble and from cenſoriouſneſs. I bleſs God I have ranſackt into every corner of my ſoule, I have with *David*, *Job*, *Eſay*, and *Paul*, bewailed my hereditary diſeaſe and heart-corruption. I feel it is as a rotten tooth that akes, would fain be rid of it, have condemned my ſelfe for it, cried out againſt it, as the raviſhed damſel, *Deut.* 22.26. The like for ſins done in my inclination, which by preventing grace are ſecret and onely known to God; and I haue mourned over my ſecret ſinnes, onely known to God and my ſelfe; over the ſinnes of my youth, which were committed faſter then can be named; for thoſe which *I* did not know to be ſin, and thoſe that *I* have forgotten? and eſpecially for my actually known ſins, committed againſt love and light, promiſes and covenants. I have confeſt them all with a heavy bleeding broken and contrite ſpirit, and O that I had all ſin, as ſin, in a greater execration; my griefe is for having offended ſo gracious a father, that wil not damn me for it; if there were no hell nor judge I would rather dye then willingly offend him any more, and I cannot ſatisfie divine juſtice for one vain thought.

there-

therefore I flie to Christ, and close with him upon a free promise as a poor penitent sinner; no merits but the merits of my Saviour; I take in whole Christ, and not one drop of my pudled water shall be mingled with the ocean of his pure and perfect righteousnes; & I give up my self wholly to him, as by a deed of gift, to be at his dispose; and I know he hath received me, *I am my beloveds, and my beloved is mine*, and all is mine, 1 *Cor.* 3. 22. death it selfe; I have a sweet certificate from Heaven of the pardon of sin, justification, reconciliation, and adoption. I know Gods heart and his eyes are upon me perpetually, 2 *Chro.* 2. 15. that no tender father or mother can have so special a care of any sick imprisoned child, as he hath of me. I believe that God who hath given a property to the needle to keep fixt though the ship overturn, will keep me faithful to the death, and that I shal receive the crown of life, and stand with as much confidence at the great day, as if I had never sinned; and herein I am confirmed by the testimony of the spirt, and Scripture evidences.

Blessed be God I doe love the Saints, every one that suffers in this cause is at deare to me as my own soule, my sighs have been many, and my heart faint, since I came hither, not for my own condition (for it is happy) but for the afflictions of *Joseph*; scarce a poor Saint permitted to breathe in Irish ayre; those that wil not sweare and be drunke, or have prayer in their families, are counted Fanaticks. *Esay* 50. 15. I have a dear respect to all Gods commandements, spiritual joy is no stranger to me; I love the Word and Ordinances more then my appointed food. I desire that all my thoughts, words, and actions may please God; and that all that he does may please me; and I doe freely forgive my adversaries, the Lord herein encrease my faith, *Luke* 17. 5. and I bless God I have a quiet conscience as to the world, and which is good also for being justified by Christ, apprehended by faith, I have peace with God, *Rom.* 5. 1. and so I descend to the cause for which I am in bonds, which is as good as ever it was; and I believe there is not a Saint that hath engaged with us, but wil wish at the last day that he had sealed to the truth of it with his blood, if thereunto called: for I am satisfied that it is the most noble and glorious cause that has been agitated for God and Christ since the Apostolical times; being for truth, holines, and righteousnes,

for

for our liberties as men and as Christians, for removing of all yokes and oppressions, for a gospel Magistracy and Ministery, and not onely for the Priestly and Prophetical offices of Christ Jesus, but for his Kingly also: the peculiar light and worke of this generation being to discover and oppose the Civil and Ecclesiastical tyrannies intended upon the Nations, by the Popes *Leger demain*, to exalt Christ as Lord and King over mens consciences, to magnifie and make the law of God honourable, and authentique every where, and to give justice and mercy the upper hand. As I hear nothing what they intend to doe with me, so I am not much sollicitous about it; I doe freely trust God to make what bargain for me he pleases. I believe they are as angry with me as any man in the nations, because *litera scripta manet*, but their cause requires rather silence then eloquence; as for that against Monarchy unaccountable they will be ashamed to oppose it, that which teahes thence, is the stating the Case, for which I had Vouchers, and Warrants for every word, but now they plow with our Heffers; yet great is the truth and that will prevail, as for Petitioning there is not any. I cannot confesse any guilt, it is such a Cause that the Martyrs would gladly come again from Heaven to suffer for, if they might, though too many object against me, 1 *Pet.* 4. 15. *Let none of you suffer as a Murtherer*: I look upon it as the most noble and high Act of justice that our Story can parallel; and so far as I had a hand in it, never any one action in all my life comes to my mind with lesse regret, or trouble of conscience, then that does; for the bloud must lie upon Him, or the Parliament; and I am sure I had no more malice in my heart, then when I was in my Cradle: all that I can be sorry for, is, that I had not such pure, and unbyast Aims, at the glory of God and exaltation of Christ therein, as I should have had; I neither did any thing *dubitante*, or *reluctante conscientiæ* I was so far from a gainsaying conscience in any thing I acted, that I never scrupled in the least, and the generality of the people have since owned it: I was in mercy a poor Advocate for Christ, and the people of *England*, and if by my bloud their cause may be watered, I say (as *Phil.* 2. 17, 18.) to you and the rest of the Church of Christ, if I be offered upon the sacrifice and service of your faith, let us rejoyce together: it has been counted shamefull for Souldiers to run

run from their Colours, or desert their Masters, and Principles, but it is more odious for a Councellor to prevaricate and betray his Clients Cause: I am perswaded that all those that have had a chief hand and are now giving Judgement against themselves, and all good people, in all those points which they formerly contended for, against the King; as the lawfulnesse of the War, which was granted both here and at *Edenburgh*. The Militia, Negative Voyce, power to dissolve Parliaments, conferring great Offices (as King *James* said, *so long as I make Bishops and Judges, I will have what Religion and Laws I please*) As they are most abominable prevaricators of the honest interest, for they will wish at the last day, that they had been *Jewes*, *Turks* or *Indians* for the greater light, the greater is their Apostacy and ingratitude, 2 *Pet.* 2.21. and sure they will have a peculiar Judgement by themselves; for they do openly proclame the cause of *Barrabas* before the cause of Jesus. *Peter* denyed Christ, and *Judas* betrayed him, but it was before his passion and Assention, they never saw the wonderful works which our Eyes have beheld; but what shall we say, if the treachery of *Judas* help forward the work of our salvation, why may we not hope, that God is whetting his Tooles, and gone back to fetch a greater blow against his oppressors, *Isaac* must not dye though the Knife be at his Throat, *Gen.* 12. 14. our case seems to be like theirs, under proud *Haman* the Gallows was erected, but the Royal seed preserved. *Hest.* 6.13. *Numb.* 23. the story of *Baalam* is much upon my heart, the shout of King Jesus to Reign in Holinesse and Righteousnesse is among his people, I hope as much as ever; and there is no inchantment against *Jacob* therefore he must not be afraid; I am perswaded we shall fare the better for the thousand curses we had between *Chester* and *London*, 2 *Sam.* 16.12.

Now having endeavoured to satisfie you that the great work is over as to my eternal salvation, and my opinion of the goodness of our Cause; I shall further entreat your patience to tell you that I am fully convinced, that next to that unspeakable gift of Christ, the greatest grace and mercy that God can bestow upon any of us, is to call for and enable us to lay down our lives upon this account; suffering for Christ being a strong Argument of his Electing love, *Acts* 9. 15, 16. and a greater matter of rejoycing,

Acts

Acts 23. 11. be of good cheer *Paul*; therefore he forbids tears for him upon that score, *Acts* 21.13. and I have charged my poor lamb not to wear any black for me (if she have where with to buy it;) for I shall be in *white*, *Revel.* 6.11. the Apostle rejoyced to be counted worthy to suffer shame for Christ, and would not but speak what they saw with the eyes of Faith, and heard with the ears of the Spirit, *Acts* 4. 20. and the 5. 41. and *Paul* gloried in the tribulation, rejoycing in hope of the glory of God, *Rom.* 5, 23. and took pleasure in reproaches, necessity and persecutions for Christ, 2 *Cor.* 12. 10. so *Moses*, *Heb.* 11 26. for the recompence of reward which is God himself, *Gen.* 15.1. and the times cannot be so full of terrour and discouragement as the Scriptures are full of comfort and incitations in this particular, to us the Lords prisoners, *Mat* 5.10.12. why are we sorrowful when Christ bids us to be joyful, *Mat.* 10.25.27. there is no safety but to be on Christs side, for the Son of man shall come in his glory and the Saints also, *Mark* 8.33,38. they are not the words of a Child, but of Christ, not spoken to affright us, but for our animadversion; Oh this perfidious Generation! how will that word be made good to the Amazement of our Timerous professors, *John* 16.21. The Axe or a Halter will be lesse pain then the pangs of Child-birth, *John* 15.18,21. we are in nothing to be terrifyed, 1 *Phil.* 28.29. constancy in suffering for good principles is matter of glory in the Churches, and Tribulation will be the portion of our troublers, 2 *Thes.* 1.4. to the end is very pretious, 1 *Thes.* 3.8. we live if yee stand fast in the Lord: I know you, and my dear Brethren and Sisters are of *Pauls* mind, if I dye in my bed being a Church member, you will by the rule of Charity judge me happy; I cannot doe you more service then to bear my witnesse in this Cause of Christ wherein you are so much concerned, I finde our Text appropriate to our Condition, *Joh.* 12. 23. to 27. Christs death was like sowing of Corne, which seemed lost, but was our life; so he that counts not his life dear for Christ, though the world count him miserable, yet he hath two special promises to be where Christ is, and that the Father will honour him, it is a following of Christ in Dying for him, Actively or in Affection as appears, *John* 13.36,21,19. by a conformity to his death, *Phil.* 3. 10. *Rev.* 14 3. some read which dyed for the Lord, as *Rev.* 20.4.

and 19.10. which now is counted as bad as Treason; *Heb.* 12. has an ineffable sweetneſſe in it, *Ch.* 11. is the little book of Martyrs, 12 1. the ſpirit ſayes follow your leaders, he is a Coward that will not follow ſuch free Examples; Chriſt and the Saints behold you and yee are witneſſes for Chriſt as they were, but moſt forſake all ſin, eſpecially your *Dallilaes*, *Herodias* and *Rimmons*, and ſtrive againſt it; and ye have need of patience, but ye will faint and be weary unleſſe yea look unto Jeſus and fear not, for he is as well the finiſher of your Faith as the Father of it, he deſpiſed the ſhame, what need you care if they ſay behold the Head, or the heart of a traytor, when your better part is in heaven, and reproves us for being too parſimonious of our blood; we muſt be prepared for ſuffering *cruore ſanctorum rigatur Eccleſiæ*. *Luther* was troubled that he carried his blood to his grave, he loved the Chriſts croſſe more then the 24 Letters, and loved not half Chriſtians, that were onely for doing & not for ſuffering; and though our ſinne deſerve death as from the Lord, yet our enemies mind them not, they puniſh us for being judges, advocates, and ſouldiers for our Lord Jeſus, *Pſal.* 38.20.

And as the ſpiritual man overcomes the Animal, ſo I am reaſoning my ſelf againſt ſence into a willingneſs to dye, for either the times will be better or worſe; is there not in probability a great floud of Oppreſſion and Perſecution, coming upon the Godly; will not the righteous ſoule of a juſt *Lot*, be vexed with the horrible prophaneneſſe, maligni[illegible], and contempt of Chriſts pure Ordinances that abounds every where; we have heard Juſtice and Tyranny, Truth and Falſehood, the forme and the power of Godlineſſe pleading together, and Judgement was given for God, and his perple, but all ſeems to be reverſed, and what was but an *injurie* or *neſciente* before, is now a formal and material contempt, and deſpight to God and Chriſt, and the ſpirit of grace in whom ſoever breathing; and what, comfort is there in a ſon, if the Ark be taken, 1 *Sam.* 4.20,21. ſhe regarded it not, the bleſſing is to ſee our children with peace upon *Iſrael*, *Pſal.* 128.5,6. it is a mercy to be taken away from the evil to come, *Eſay* 57.1. beſtowed upon *Joſiah* as a favour, being tender hearted, 2 *Kings* 23.19. tis a rich mercy to get into our heaeenly houſe, and harbour before the ſtorm come, 2 *Cor.* 5. how much more bleſſed to give our

polluted

polluted blood for his ſake who ſhed his moſt precious blood for us; and if the times prove good, for civil or ſacred liberties; *Moſes* envied not thoſe that were to goe into *Canaan*, becauſe he was inveſted with a better poſſeſſion, a heavenly Countrey, *Heb.*11.16. if there be ſuch glorious times to be expected upon earth as you and I have diſcourſed of, I am ſure there is no leſs joy in heaven; and we that are there ſhal have no cauſe to envy our millitant brethren; beſides, as for my ſelf I can expect to doe little for God. I am three parts dead, 70 being divided into four, the ſhadows of the evening are upon me, and aches and paines are inſeparable companions, if now Chriſt ſhould graciouſly accept of my poore crazy body, & bring me to an honourable and an eaſie death for him, bleſſed be his name forever, 1 *Chro.*29.10.*to*16. The heathen could ſay, *Dulce eſt pro patria mori, pro Chriſto mori dulcimum.* How did the Romans glory to die for their liberties, and after for the glory of their *Ceſars*? and how glad are the poor Spaniards and Muſcovites that they have a life, a wife, or a ſonne, for their King: and how glad are the City that their feaſtings will be received, A Popiſh Friar told me lately, that if he were of my opinion for aſſurance of ſalvation, he would not willingly live an houre longer for all *Ireland*; yet Saints too much feare this grim porter death, though when executed we goe from the croſſe to the Crown, *Jam.*1.12. indeed it is below the profeſſion that we have made, to be now troubled; in proſperity I would be a worm, but now the Lord makes us bold as Lyons, that being called to ſuffer after ſo bleſſed an example, we may think it an honour to pledge our maſter in his own cup, and commit the keeping of our ſoules to him in wel doing as unto a faithful creator, 1 *Pet*,2.21.and 4.19. for he wil never leave nor forſake us, but wil give us ſhoulders to bear what he laies upon us, 1 *Cor.*10.13. let us therefore who are the children of *Zion* be joyful in our King, as others (who one day wil appeare to be fanatiques indeed) rejoyce in them, for theſe preſent ſufferings are not worthy to be compared with our future glory, *Rom.*8.18.

Sir, I bleſs God I have an invincible peace and a ſecret joy ſurpaſſing my expreſſion; *and I preſs towards the marke*, *Phil.*3.14 yet divine cordials are not conſtant, but often ſome fainting fits, and diſpondencies; the ſpirit bloweth where it liſteth; where it is

not

not comforting it is supporting, *Esay* 40.29, & 41.10. if I were not very feeble, how could Gods power appear in my weakneſs. I bleſs his name that his arrows are not within me, nor doe the terrors of death take hold upon me, as *Job* 6.4. for I never was better as to the frame and temper of mind, and body, then ſince my reſtraint; and bleſſed be the comforter I am not long without him. My couſin *Harriſon* is very full of ſpiritual comfort (as the Gentleman Jaylor tels me) and bids me cheere up and indeed it wil be a mercy if thoſe who are called forth to teſtifie for Chriſt prove couragious, as *Joſ.* 1.9. but truly as for my part, it does not lie on that ſide, I fear leaſt *I* may be too much exalted with the honour of it though *I* know the Lord can ſoon withdraw; we live by faith and not by ſight, our happineſs is in our union, rather then in communion and ſenſible guſts; and *I* rather fear a lingring death with ſeverity, ſome for baniſhment, *Eze* 7.16 &c. but let the Lord doe with me as he pleaſeth, as *Joab* ſaid, 1 *Chro.* 19.13. *Omnia cooperatur in bonam, Rom.* 8. 28. So having unboſomed my heart unto you, that you and ſuch whom you judge faithful and ſecret may the better ſpread my condition before the Lord, *I* would intreat you to beg for me more particularly, 1. That God would ſet home upon my heart, and fulfil in me with power your ſweet Scripture (for which *I* heartily thank you) 2 *Tim.* 1.7,8,9,12. that *I* may not be afraid of their terrors, nor troubled but may ſanctifie the Lord at that time, and be able to anſwer all oppoſers, that they may be aſhamed when we ſuffer for wel doing, 1 *Pet.* 3.14. to 18. 2. That *I* and the reſt of our brethren and companions in tribula ion, and in the kingdom and patience of Jeſus Chriſt, for the word of God and his teſtimony may be ſtrengthned with all might according to Chriſts glorious power, unto all patience and long ſuffering with joyfulneſs, as *Paul* prayed for the Colloſſians, *Col.* 1.9, to 14. being filled with knowledge, wiſdome, and ſpiritual underſtanding and feeling thoſe grounds of joy as an inheritance of light, and deliverance from the power of darkneſs: that we may be *teſtes* and *conteſtes* to agree in our teſtimonies, and not diſparage ſo good a cauſe. 3. That we may be ready not onely to be bound but to die for Chriſt, and the vindication and juſtification of his Evangelical doctrine; we have made high profeſſion and confeſſion of the everlaſting Goſpel, and it is a bleſſed

thing

thing to believe with the heart and confeſs with our mouths, and in our lives and by active martyrdom, as *Brooke, Ireton, Hampden, Pickering*, and others have worthily done, who are ſafely arrived, expecting us, and we are yet upon the waves; but the moſt excellent, honourable, rich and fruitful confeſſion of Chriſt, whereby we can make the moſt efficacious demonſtration of our election and faith in Chriſt, and love in his glorious perſon with moſt ſupream illuſtration of Gods glory is to lay down our lives as the martyrs did to ſeal and confirm the truth of our profeſſions with our blood, for the cauſe of Chriſt, and ſafety of our brethren, *Rom.* 16.4. 1 *John* 3. 16. as our bleſſed maſter, after he had confeſſed and preached the glory of God, and our ſalvation, confirmed and approved all by miracles, and his moſt holy life made a good confeſſion, under *Pontius pilat*, 1 *Tim.* 6. 13. without which all had been ineffectual: So I have often thought for the diſcovery of hypocrites, cementing of the Saints in more concording affections, trial of faith, exerciſing of patience, and love to Chriſt, and for many other glorions ends God would call for ſome of his childrens blood, which wil be the greater favour to them whom he ſhal count worthy of it, becauſe I think this wil rather be a *Julian* then a *Heronian* perſecution, alwaies provided that we be found in the doctrine of the covenant of grace, that God does not love us becauſe we live ſoberly, righteouſly, and godly in this preſent world, and are willing to forſake all, and looſe our lives for him.

But becauſe he loves us, and has ſingled us out from the world, therefore he enables us ſo to live, and to doe ſingular things for his honour and glory, and willingly to *follow the Lamb whitherſoever he goeth, Revel.* 14.4. *for the love of Chriſt conſtraineth us*, 2 *Cor.* 5.14. O that we had more enlarged hearts for our King Jeſus. 4. (That you may fully hit my condition) I have ſome trouble upon me concerning the loſſe of my temporal eſtate, eſpecially for my poor, tender loving wife and child: I was a purchaſer, and had a ſtock of cattel, & being wrongfully made priſoner two moneths before any ſpeech of a King I was ſurprized and could ſave nothing nor get 20 *l.* of my eſtate ſince Michaelmas laſt They promiſed to beare my charges to *London*, but at *Cheſter* I was forced to borrow money, or muſt have come a foot: therefore pray

be

be earnest with the Lord that we may take the spoyling of our goods more joyfully, knowing that we have in heaven better and an enduring substance, *Heb.* 10 34. and that we may not faint at these momentany afflictions, which work so wel for us (wherein riches and honours are not so) according to that passage, 2 *Cor.* 4 3 last verses, and be affected with eternal joyes. It is said that I shall be put down into the hole for non-payment of great Fees? my comfort is that God will be with me, there they cannot shut out Gods spirit from me, which is an everlastitug spring and Jubile; nor will that be so bad as *Jeremiah's* Dungeon, nor as *Joseph's* Irons which entered into his soule, though indeed we are sold by our brethren as *Joseph* was, that the scripture may be fulfilled, *The brother shall deliver up the brother to Death, Matthew* 10. 21.

I know not how to conclude, not knowing when I may have another opportunity to converse with you, I am overjoyed to think they cannot reach my soule, and that our cause is invincible and it will be a happinesse if God see it good, that none might suffer death, but such whose souls are out of danger; but being upon the account of civil liberties as well as spiritual, our onely wise Father will order all for his own Glory, and this onely silences all murmurings, and master save thy selfe, that what he pleases must needs be least for us; he being Infinite, Wisdome, Love, Power and Goodnesse. Had the King made his way by the Sword, we might expect his sorest strokes; but for the men of *Keilah* to deliver us up for the Parliament to sacrifice us, these men that sit by a Commonwealth Writ, for whose priviledges we adventured our all, and who cannot condemne us but must give up the Cause, and give Judgement against themselves, and all the good people in the Nation; let the *Indians* judge of it, if any of the Elect think hardly of us, that we do not cry *peccavi*, & make our recantations, it will not last long, and it is no matter what others say, for they must receive their Judgement at the Bar of Christ, and we shall Judge our Judges; therefore let us not entertaine damps of dispondencies. My rejoycing is in a good God, a good Cause, a good Conscience, I have the Justice of Heaven on my side, and Gods loving kindnesse which is better then life, if we find injustice and cruelty here, mens Law at *Westminster* will

be

be adjudged Treason in Heaven, it will not be long before all tears shall be wiped from our Eyes, and if our innocencies be not vindicated, and cleared up in this life, as *Jobs*, *Mordecais*, *Josephs*, and *Daniels* and *Susannas* were yet at the revelation of the righteous judgement of God, it will appeare before men and Angels, that we are not Traytors, nor Murtherers, nor Phanatiques, but true Christians, and good Commonwealths men, fixt and constant to the principles of sanctity, truth, justice, and mercy, which the Parliament and Army declared and engaged for; and to that Noble principle of preferring the Universality, before Particularity, that we sought the publique good, and would have infranchised the people, and secured the welfare of the whole groaning Creation, if the Nation had not more delighted in servitude, then in freedom. And if we now suffer a martyrdom of body, we shal be some of the souls under the Altar crying, *How long O Lord holy & true*, and though we can patiently digest their Tortures, and leave all vengance to whom it belongs, yet who knows but that our blood may be their poyson; but then after all unjust sentences of men how sweet and honourable will the Judgement of Christ be, *Matth.* 25. (*Euge bone serve*) of entring into our masters joy, when the Kings of the Earth and the chief Captaines and Dukes of *Edom* shall wish the Mountaines and Rocks to fall upon them, *Rev.* 5. 16. I blesse God my poor Wife does much encourage me, to be faithful to the Death, and she is a meet helper indeed who helps her Husband so to Heaven, as in a Fiery Chariot; she is one who bears an unfeigned love to Christ and all the Saints; I intreat your tender care of her and my Child, *providebit Deus*, *Ier.* 49. 11. I shal leave her that Scripture and *Esa.* 54. 5. to 8. while they cannot take away by confiscation; when we were in the storm we took our leaves each of the other, * and though we have not paid our Vowes at *Bethell*, yet I trust (as was then promised) we shal be willing to go to Christ if he call through a Sea of bloud. But O the infinite wisdome and love of God, and the unsearchable riches of his Grace, that if I had been drowned the Malignants would have said, though he escaped by Land, yet Divine Vengance over took him at Sea; that now he should vouchsafe me (poor me as *Gideon* said, *Judges* 6. 15. one of the meanest Lawyers in *Westminster-Hall*) the honour of bonds and an affe-

* See the relation of his passage by sea from Wexford to Kingsale.

 ctual

&tual if not effectual Martyrdome for being an Advocate for my bleſſed Advocate and the good people of *England*.

I have been the larger not knowing what uſe this may be of, if my mouth ſhould be ſtop't; if you hear any report of me contrary hereunto, believe it not, ſo you have my heart; and I had rather be buried alive, then my Tongue or Hand ſhould differ from it. O pray much for me, and pray again and mend your prayer, as I have great need to doe, if you know what pittiful poor ſhort and confuſed prayers I make in a day; yet Father into thy hands I commend my ſpirit is a prayer, no period better then praver, therefore now unto him that is able to keep you (and me) from falling, and to preſent you (and me faultleſſe before the preſence of his glory with exceeding joy: To the only wiſe God our Saviour be Glory and Majeſty, Dominion and Power now and for Ever, *Amen*.

Your for ever in our Dear Redeemer,
John Cooke.

A Letter written by Mr. Juſtice *Cooke* from the *Tower* to his Wife.

MY deare lamb, bleſſed be God for Jeſus Chriſt, and for a priſon, where I finde much of his comforting preſence; tell ſiſter Jones *that ſhe keeps but two or three Sabbaths in a weeke, but in priſon every day is a Chriſtian Sabbath; not onely to ceaſe from ſinne, but to praiſe God, ſinging Hoſannaes and Hallalujahs. I can but ſmile to think that they cannot hinder me from preaching, for I preach twice every day to my ſelfe, and yeſterday, bleſſed be the Comforter, my heart was brimfull of joy and conſolation from* Pſal. 73.25,26. *wherein I obſerved three points, or doctrinall concluſions.*

1. That a Saint ſhould love and eſteem nothing but God, and for God; *all diſcourſe is vain but what aims and tends to Gods glory* 1 Cor. 10.31. *a husband, wife, child, friends, and all creature comforts are to be loved ſo far as we ſee God in them; as the creatures doe not ſerve us but God ſuſteines us in them, and by them, ſo our affections and deſires muſt not be fixed upon them, but terminate in God; as the waters in the river never reſt till they return to the Sea, ſo our*

loves

loves must onely passe by the creatures, and settle in God; and the more we see the image of God in any one, there our love is to be most in the Lord, and for his sake this love is the greatest weight of our soules, and transforms into the nature of the thing beloved, let us endeavour to put out more acts of love to God in Christ, Cant. 1. 16.

2. *From those words*, my flesh and my heart faileth me, but God is the strength of my heart, *the chiefe residence of the soul being in the heart*, I *observe*, That there is something more dear to a Saint then his own soule, which is the soule of his soule, and the life of his life, and that is Jesus Christ, who dwelleth in our soules by his spirit, *Rom.* 8 10,11. *for as the body is dead when the soul leaves it, so the soule is dead without Christ; which may teach us two lessons. 1. To love Christ more then our own lives or relations, because he is the soul of our soules; this did* Moses, *Exod.* 32.32. *and* Paul, *Rom.* 9. 3. *they preferred the glory of God in the salvation of their brethren before their own soules, if it could have been, which is a Christian duty, though very hard; and if divine justice should say to us at the great day*, the soul that sins must die: *we may say, why then did God punish our Lord Jesus who is the soule of our soules, more dear to us then our souls; and if God had seen it good we had rather have suffered in our own persons to have saved him; but we not being able to undergoe the wrath of God, that innocent and immaculate lambe was put to death, who is the heart of our hearts, the soule of our soules, and the spirit of our spirits; for justice is more then abundantly satisfied, much more then if our wils, soules, and bodies had suffered, and the debt was all paid together which had alwaies been paying if we had gone to hell, for as to Christ our salvation is all pure strict justice, who felt nothing but extremity, the father would not spare him*, Rom. 8.32. *but as to us it is all mercy that his satisfaction should be accepted for us, and that thee and me, and deare Da. too; and sweet love I trust should be vessels of that mercy and free grace, O blessed be his glorious name for ever.*

3. *My meditations were principally carried out from the joyes of heaven and from those words*, Whom have I in heaven but thee? and thou art my portion forever, *I was ravished with this consideration*, that the joyes of Heaven are eternal: *or thus*, The Saints pleasures have a beginning, but no ending. *No doubt but this is in-*

finite matter of joy to Abraham, *and all the Saints in heaven, to think that they shall continue in their joy and glory, not* 100. *or* 10000 *millions of years onely, but for ever, that when they have been there* 100000 *millions of millions of years, as to what remaines it wil not be a minuit, but then we begin our felicity, therfore Christ cals it* a life eternal, *Matth.*25.46. *Therefore if a man could live here* 1000000 *millions of years, and enjoy his hearts desire, and all the variety of pleasures which this world can afford, and afterwards be deprived of Paradise, or be damned, what a sad bargain would that be; for the Saints are all that while in heaven, and shall be there for ever; and if a man might be alwaies younger and live here for ever, if such a thing were possible, yet could not that content him, because he is capable of good; and if it were put to the choice of an illuminate Christian whether to live here* 1000 *years in health, wealth, and all that soul and body can desire, or to be in heaven but one day, he ought to choose the latter:* Psa. 48. *so one minuits being in heaven is to be preferred before a perpetuity of all world'y pleasures, for to be absent from the Lord is more grievous then all humane delights can be comfortable, if it were but a pretty good condition, if men were sure alwaies so to continue it would be comfortable: therefore to think of an everlasting crown of Glory, is a soul-melting consideration. If then this life be not a minuit in comparison of the perpetual life of the blessed soules in heaven; how greatly are they to be blamed that for a little vain honour, flattering pleasure or the momentany sinfull delights of this evil world, squander away their precious soules,* 2 *As the joyes of Heaven are eternal, so they are exceeding great: If the men of the world which have their portion here,* Psa. 17. 14. *have such stately houses and pleasant palaces and delights, shall we not think that God hath provided inestimable treasures and pleasures in the world to come for his children: for whom doe earthly parents treasure up, but for their children; but if we could but apprehend what they are, they are not the joyes of Heaven, for* no heart can conceive what God has prepared for them that love him, 1 Cor. 2 9. *the eye hath seen much, and the eare heard more, and the heart may conceive much more, but eternal pleasures are inconceivable, yet the spiritual eye hath some glimps of it: a poor Saint findes more solid and zeal joy in a crucified Christ, poore and naked and despised in the world, then all the Dukes of Edome in*

their

their rich and glorious pomp and magnificence; but all the Saints living here have not so much joy and splendour as the least Saint hath in heaven. The Scripture mentions three heavens, where the Fowles are, the starry Heaven, and the Heaven of heavens, 1 *Kings* 8.27. *the sun is conceived to be* 300 *times bigger then the Earth, and every starre bigger then this lower world, and that all the earth is but as mote and not so big as a flye in comparison of the Emperiall cœlestiall Heavens, where the souls of the Saints are with God and Christ; and by the largeness of the place we may gueſs at the greatness of the joys & pleasures, that the Elect are but few in comparison of those who shal be turned into hell,* Psa. 9.17. *as it were thrust into a hole together,* Matth.25.23. *our Lords joy can be no little joy, and it is too big to enter into us, we must enter into it. Next I consider wherein the substance and essence of heavenly joyes does properly consist by* 1 Cor. 13.12. *it seems much to be in sight and knowledge.*

1 *For sight to see God face to face, to see the beautifull person of our deare Lord Jesus, to see all the blessed saints and Angels, and to be one of them, how joyfull is the thought of it; for if the damned (between whom and the saints there is a great gulph fixed,* Luk. 16. 26) *shall see* Abraham and the prophets in the Kingdome of God, *Luke* 13.28. *when themselves are thrust out (poor saint-haters that now persecute the heirs of glory, & scorn their companies would then fein crowd into heaven with them) much more the Elect themselves; but the difficulty is, how we can see spirits with bodily eyes, and bodies with spiritual eyes. I rather think that* Job 19. 25,27. *is to be understood of Jesus Christ, whom* Job *shall see with the Eyes of his body, and by the Eyes of our soules we shall see God the Father and the blessed spirits; and our comfort is that we shall for ever be with the Lord. But here the Scripture has no Tongue to speak, we must not too curiously inquire for knowledge, it is a wonderful expression, we shall know even as we are known, God knows us perfectly and what shall be our last thoughts,* Psal. 139.1,2. *All the saints upon Earth do not know so much as one saint in Heaven, where faith is turned into Vision, and hope into Fruition; then shall we know the love of Christ which passeth all knowledge here below,* Eph.3.19. *how all the love that ever God vouchsafed to the world, is but as a spark to the Oven red hot in comparison of giving Christ; but I believe we shal never know God comprehensively [but apprehensively] that is so much*

of

of his glory as we shall never know more, for there will be new springs and fresh discoveries of his infinite Grace, Glory, Goodnesse and perfections, streaming forth continually to us, that will be as everlasting fountaines of joy and glorious rejoycing to our soules and bodies; as one at sea sees a great way but not to the end or bottome of the sea, for we shall know as much of God as our heads can hold, and love God as much as our hearts can containe; and no doubt but there are different degrees of Glory in Heaven, as the Saints know more or less of God, whereas when Vessels of several sizes are cast into the sea, they are al. full, but some hold more then others, 2 Cor. 5. 4 God works upon our Hearts as ingravers upon Gold or Marble, and the more of his image he stamps upon us in this life, the liker shall we be to him in Glory, but every saint shall have his own fulnesse of knowledge.

3. I think that heavenly joy does much consist in the will, in the transformation of our wills into the will of God; for as we heard an excellent sermon from 1 Cor. 6. 17. at Northampton, he that is joyned unto the Lord is one spirit; for I believe that mistical oneneſſe which our dear Lord so sweetly prayed for, Joh. 17. 11, 21, 22. is meant of oneneſſe in will and affections, when the soul shall have all that it can desire and nothing but what it does desire, and shall will nothing but what God wills, and not onely to be satisfyed with the wil. of God, but to taste a sweet complecency and delight in it, that it is infinitely best to be there.

4. This transforming of the will proceeds from the apprehension of divine love, where the soul finds that God has loved it from all Eternity, that his eye and his heart are perpetually upon it for good, and knows that it is a free, pure, unchangeable, and eternal love, this causes an eternity of joy; & a love is the sweetest grace in the heart (the very sugar of the soul) that makes a Heaven upon Earth, where it is without dissimulation and spiritual, so heavenly joy will consist much in love, which must needs flow from sight and knowledge, for as Paul saies, 1 Cor. 2. 8. it is onely ignorance of God that makes so many to oppose the way of truth and holiness; so the sight of divine glorious beauty, and the knowledge of infinite wisdome, power, love, and goodness in Christ, causes the soul to love God, and Christ, and the Spirit, much better then it self: for if the Spouse be sick of love here, Cant. 5. 8. and if the fire of love constrain militant Saints

not

not to live to themselves, 2 Cor. 5. 14. *ingenuity being the great principle of the Gospell not to work for life, but from life, and to doe all from a spirit of love, much more the Saints triumphant: but the more I think of this blessed state of glorification, the more I am at a losse in it,* Psal 16. 11. in Gods presence there is fullnesse of joy, and at his right hand there are pleasures for evermore: *and* David *saies,* Psal. 123. that they that be wise shall shine as the brightnesse of the Firmament, and as the Stars for ever and ever: but one Star differeth from another in glory; and *Matth.* 13. 43. the righteous shall shine as the Son in the Kingdome of their Father, *And our Lord saies,* in my Fathers House are many mansions *and* Paul *calls it,* a far more exceeding and eternal weight of glory, 2 *Cor.* 4. 17. and a building of God a House not made with hands eternal in the Heavens, where we shall be so soon as the soul parts from the body, 2 *Cor.* 5. 1, 8. *and that it is an inheritance in light, all light and no darknesse,* 1 Colos. 12. *and that the Saints shall judge the world, and when Christ shall appear, we shall be like him; for we shall see him as he is,* 1 John 3. 2. *in the New* Jerusalem *there shall be no sorrow, no crying, no pain,* Rev. 21. 4. *and the gates of the City are pearls, and the street is pure gold,* ver. 21 *the glory of God lightens it and the Lamb is the light thereof,* v. 22. *in it there is a pure river of water of life and a tree of life, which bears fruit every month,* Rev. 22. 1, 2. *and there shall be no Curses there, and there shall be no night, and we shall reign for ever and ever,* ver 5. *All these are soul ravishing considerations, and I have suckt much comfort from,* Psal. 17. 15. *I shall be satisfied when I awake with thy likenesse; and* 1 Thess. 5. 10. *who died for us, that whether we wake or sleep we should live together with him; therefore let us comfort our selves and edifie one another with these words, and Mr.* Burton's *Text,* Heb. 12. 22, 23. *it is sweet also to consider of the glory of the body,* 1 Cor. 15. 42, 43. *it shall be an incorruptible, glorious, powerfull, spiritual body, there will be charity, agility, penetrability, impossibility, no hunger, no cold, it shall be fashioned like unto Christs glorious Body,* Phil. 3. 20. *What a comfort is it to thee and me that have such crazy bodies! ulcerous* Lazarus *shall be as sound as a Fish, and we shall have an everlasting spring of health and strength which shall never decay.*

Use. *Let this teach us more to mind eternity, to study the joyes of*

Heaven:

Another Letter *from* Mr. Cooke *to a Friend after Condemnation.*

DEar Brother, beloved in the Lord, *condemnatus sum ad vitam*, and this is my Cordial Farewel to you and all Saints, from my *Jeremiahs* prison; to morrow I shall be in eternal glory, in the bosom of Christ, where our father *Abraham* is, and a guard of Angels wil convey my soul thither. Never let Gods people fear a prison any more, for the Lords supporting or comforting spirit hath not been absent from me since my indictment. I writ a letter to you formerly, acquainting you with my spiritual condition, to which I refer you; and fearing lest wrong may be done to the cause when I am in heaven, I think fit to leave a few words with my deareſt love to all Christian friends.

1. Upon my triall it came to this, that the Judges said, *that all have been treason since* 1642, so that the Lords and Commons are not to meddle with the King. I said, *that I acted obedientially by order from the house of Commons, and the Commons being the representatives of the people cannot commit treason, for there can be no trial of all the people. And as for any force upon the House in* 1648. *they were the onely judges of it and no inferiour Court can judge of the lawfulness or unlawfulness of their acts or orders.* But they said, all our Acts and Orders are treason. So that now it is brought to that it was in 1642.

2. I intend by Gods assistance upon the Ladder to beare my testimony for Jesus Christ to all his Offices, and for a Gospel Magistracy and Ministry, and to speak something so farre as God shall enable, and wil be permitted, for *the good Old cause*, or righteousness and holiness. I can at present onely leave my dear love and respects for you and my dear sister, beseeching God, and not doubting but that we shall shortly meet in eternal glory. Company so spends me that I can write no more; I shall suddenly enter into the joy of the Lord, O blessed be his name, blessed be the Comforter, my soul is full of consolation Farewel, farewel, *Renede in Paradiso.* Yours forever,

John Cooke.

For my dear brother F.

Some Notes taken of a Sermon Preached by Mr. *Hugh Peters*, the 14th. of *October* 1660. (after his Condemnation) in the prison of *Newgate*, wherein he was much interrupted, by the coming in, and going forth, of strangers that came to see him, and the other prisoners, in the Room with him, and so was constrained to break off the sooner; And though they are but briefe Heads, yet it's thought convenient here to insert them, for the better satisfaction of any, touching the frame of Mr. *Hugh Peters* at that time. The discourse was from,

PSAL. 45. ver. 11.

Why art thou cast down O my soule? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my Countenance and my God.

AFter Analysing the Psalme, he Observed this Doctrine.

Doctrine, *That the best of Gods people are apt to be disponding.*

This was the Mans case in the whole 88 *Psal.*

Also *Davids* case, when he complained of the breaking of his Bones, *&c.*

This was Christs case himselfe, when he cryed out

my

My God, my God, why haſt thou forſaken me.

The Reaſons why the beſt of Gods people, are apt to diſpondencies, are,

Firſt, *When ſomething falls out from God more then ordinary, when God put's weight in Sorrow and Affliction, that makes it ſinking; Although that Afflictions are heavy of themſelves many times, yet it's the weight that God puts in Sorrow, that makes it ſink us.*

2ly, *Over-valuing our comforts, puting too much upon Wife, Children, Eſtate, or Life it ſelf, a man is apt to be caſt down when he thinks of parting with them.*

Thirdly, *Our unpreparedneſſe for ſufferings, and afflictions that makes us diſpond. Alas I thought not of it ſay ſome, it's come unexpectedly upon me.*

Fourthly, *We are apt to diſpond when our Afflictions are many, when they are multitudes, when all is ſtruck at together, Name, Eſtate, Relations and Life it ſelf.*

Fifthly, *When Afflictions are of long continuance, a man can bear that Burthen a while, that he cannot ſtand under long.*

Sixthly, *When afflictions fall upon the nobleſt part of man, which is the ſoule; then are diſpondencies apt to come in.*

Seventhly, *When we have more Senſe then Faith.*

Now it ſhould not be ſo, Gods people ought not to diſpond.

1. *Becauſe it diſcovers impatiency.*

2. *Becauſe it diſcovers want of Faith, they leane not upon the Rock that will not faile them.*

3: *It diſcovers want of Wiſdome, &c.*

4: *We ſhould not be thus, becauſe it gratifies the Enemy, who in ſuch a caſe is ready to upbraide us, and ſay, where is now their God? what is become of their God?*

Now what cure and remedies are there for diſponding.

This Eleventh verse gives you two.

Firſt, Hope in God, *Hope thou in God.*

Secondly, Faith is ſet on work, *I ſhall yet praiſe him,* &c.

But more particularly take theſe directions.

1. *Be careſull of exerciſing faith, for no condition of man ſuperceeds his Faith, do all in Faith, pray in Faith, and hear in Faith,* &c. *Now what is the exerciſe of Faith but rouling upon Chriſt, and ſtaying on him, here I'le ſtick, if I periſh I periſh.*

The miſcarriages of Chriſtians, is either becauſe they have no faith, or elſe, becauſe, if they have faith, they give it not food to live upon; faith muſt go to Chriſt, as the Liver Vaine, and fetch bloud and life thence. We quarrel that we have not Love, and Patience, and meekneſſe, *&c.* but the defect lyes in our faith, if we had more faith, we ſhould have more of all other Graces.

Now what is the food of Faith.

Anſw. Faith will not feed upon every Diſh, not on a ſtalled Ox or fatted Calfe; proſperity is not faiths food. But it will Eat a word, live upon promiſes, theſe nouriſh faith, *I will never leave thee, nor forſake thee, all things ſhall work together for good,* and the like promiſes.

2. *Be marvellouſly careſull of things below, meaſure things not by ſence, or by a day, but by faith, and Eternity; we are troubled at the loſſe of this and tother Creature, and comfort, but what's the value of them, the over valluing things is our miſchiefe.*

3. *Go and tell the Lord Chriſt I have a defiled conſcience, and if thou doeſt not waſh me, I am undone for Ever. See the neceſſity and worth of Chriſt; there muſt be ſomething better to look at then what we looſe for the preſent, ſomething above Eſtate, and Life, and Relations, and Name. See the worth of*

Chriſts

Christs blond, it's worth all the world, because what the blond of Bulls and Goats could not doe, his blond doth cleanse from all sinne.

4. *Keep close to the use of Ordinances much of our mischief hath come from neglects of this kind; the safety of a Christian lyes in the enjoyment of Church Communion, Psal. 27. 4, 5 and 6 Verses,* One thing I have desired of the Lord, and that will I seeke after, that I may dwell in the house of the Lord all the dayes of my life, *&c.* for in the time of trouble he shall hide me in his Pavillion, in the secret of his Tabernacle, shall he hide me, he shall set me upon a Rock; and now shall my head be lifted up above mine Enemies round about me, &c. *The greatest fears are dispelled there——you shall find before troubles passe over (for you expect some) it will be a hard matter to break Churches, they are so fast chayned together, and yet there hath been marvellous miscarriages amongst Saints in their Church Relations.*

Finis.

He also during his imprisonment in the *Tower*, wrote some sheets of paper to his Daughter, leaving them with her as his last Legacy, containing in it very much sound and wholesome advice as to her soules health. It carries with it such a savour as denotes it proceeds from a spirit that hath learned experience in Christs schoole, and hath been aquainted sometimes with sunshine as well as foul weather, it's too long here to be incerted, but if it be made publick by it selfe, doubtlesse the Experienced Reader will be no looser by perusing this legacy.

Some

Some Memorable passages of Mr. Hugh Peters, *in his Imprisonment at* Newgate, *and at the time of his Execution at* Charing-crosse *October* 16 1660.

Mr. *Peters*, as is well known, was exercised under a great conflict in his own spirit, during the time of his Imprisonment, fearing (as he would often say) that he should not go through his sufferings with courage and comfort, and said to friends, that he was somewhat unprepared for death, and therefore unwilling to dye; something he said he had committed, and other things omitted, which troubled him, but though it was a cloudy and dark day with him for a season; yet the light of Gods grace and favour would break forth at last.

And surely the favour of God did at the last appeare, for a little before he went forth to Execution (as many can testify) he was well composed in his Spirit, and chearfully said, I thank God now I can dye, I can looke death in the face and not be afraid.

As for that slanderous report which was too much received by good people as well as bad, to wit, that he was guilty of Uncleanneſse. A Friend coming to him in prison, put that question seriously and soberly to his soule, to which he replyed, that he blessed the Lord, he was wholy clear in that matter, and that he never knew any woman but his own Wife.

A night or two before he suffered, two of the Episcopal Cleargy, who as some report were the Kings Chaplains, came to give him a visit; they endeavoured to make advantage of the present temptations wherewith he

he was then assaulted, and to perswade him to a Repentance and Recantation of his former Activity in the Parliament cause, which they endeavoured to enforce upon him by a promise of pardon from the King, in case he would therein hearken to them. But though he was then much afflicted in his spirit, yet the Lord did help him to beare up with much coutage against the insinuations of that sort of men, and told them he had no cause in the least to repent of his Adhering to that interest; but rather, that he had in the prosecution thereof done no more for God and his people, in these Nations, and with civility dismissing those Visitants, he applyed himself to some other Ministers then present, whome he judged more able to speake a word in season to him under these great Tryals, wherewith the Lord was then pleased to exercise him.

Being carried upon the sledge to Execution, and made to sit therein within the Railes at *Charing-Crosse*, to behold the Execution of Mr. *Cooke*. One comes to him, and upbraided him with the Death of the King, bidding him (with opprobrious language) to repent: he replyed, Friend, you do not well to trample upon a Dying man, you are greatly mistaken, I had nothing to do in the death of the King.

When Mr. *Cooke* was cut down, and brought to be quartered, one they called Gen. *Turner*, called to the Sheriffs men, to bring Mr. *Peters* neer, that he might see it, And by and by the Hangman came to him, all besmered in bloud, & rubbing his bloudy hands together, he (tauntingly) asked, come, how do you like this Mr. *Peters*, how do you like this work? to whom he replyed, I am not (I thank God) terrifyed at it, you may do your worst:

When

When he was going to his execution, he lookt about and espied a man, to whom he gave a piece of gold (having bowed it first) and desired him to goe to the place where his daughter lodged, and to carry that to her as a token from him, and to let her know *that his heart was as full of comfort as it could be; and that before that piece should come to her hands, he should be with God in glory.*

Being upon the Ladder he spake to the Shieriffe, saying, *Sir, you have here slain one of the servants of God before mine eyes, and have made me to behold it, on purpose to terrifie and discourage me, But God hath made it an Ordinance to me for my strengthning and encouragement.*

When he was going to die, he said, *What flesh, art thou unwilling to go to God through the fire and jawes of death? Oh* (said he) *this is a good day, he is come that I have long looked for, and I shall be with him in glory,* and so smiled when he went away.

What Mr. *Peters* said further at his Execution, either in his Speech or Prayer, it could not be taken, in regard his voyce was low at that time, and the people uncivill.

Some

Some Paſſages and occaſional Speeches of Mr. Scot's before he came to Execution.

WHen he was in the Tower, a Relation ſent to know how he did; To which he returned this anſwer, That he had been very ill all night, and had ſome Apprehenſions that it might be unto death. But, ſaid he, I was not at all diſpleaſed; for if it be the Will of God, that I may not live his Servant, I would dye his Sacrifice.

The firſt day that he came to New-gate, ſome friends came to ſee him, and asked him how it was with him; he told them, he was well; but he waited and much longed for a word of Peace from God: But (ſaid he) I Bleſs God (though it is ſomewhat dark with me at preſent, and I know I have a very naughty heart) yet I have not one Temptation to deſert *that good Cauſe*, which God hath ſo ſignally (many a time) owned.

The next day, which was the day Maj. Gen. *Harriſon* was Condemned, ſome of his Relations came to him, and told him, They ſuppoſed he had heard what diſmal Sentence was paſſed on him; And, O Sir, ſaid one of them, my heart fails me to think how you will bear it. Why, ſaid he, fleſh and blood will recoil; But, bleſſed be God, I am not troubled at that; A fit of an Ague would coſt a man more, I believe.

The day after he was Condemned himſelf, his Wife and other Relations and Friends came to him: O Sir, ſaid ſome, how is it now? Why, ſaid he, Bleſſed, O bleſſed Chains! I would not be without theſe Chains. Indeed, it was a very dark, diſmal, cloudy morning, I was brought to be content to periſh. Truly, I thought I could not plead at all, my ſoul was ſo ſad, becauſe God hid his face: But I was reſolved, ſaid he, if I could have ſaid no more, to tell the Court, *That the Cauſe was the Lords*; and the fault was not in the Lord, but my great perſonal unworthineſs, that I could not aſſert it; And that though I did ſink into the Bottomleſs Pit immediatly, yet I durſt not, no not for a World, but own that Cauſe,

which God had often honoured. But, said he, the Lord for your sakes did help me to say somewhat; but, truly it was but pitiful. I thought if I might have been suffered, (although I have not slept, to speak of, these two nights) I could have spoken three or four hours longer. And now, said he, as dark as it was in the morning, 'tis so bright, so quiet and calm, that truly I think, if I were to be executed to morrow, I could sleep all night as well as ever. But (lifting up his eyes) Lord, said he, I would not be too confident: O pardon thy servant. But, being in a very chearful frame, his Friends and Relations left him at that time, and, because of ilness, could not visit him next day.

But on the next first-day of the week, being with him, he told them he found an increased strength. That day about noon, the Warrant for Execution was signed; at which time, he was desirous to have a Repreeve gained, if possible: not (said he) that I expect Life; but methinks my Wedding Garment is not quite ready: a little more time, that I may, as a Bride, be ready trimmed. That evening it was told him, that Sir *O. B.* would speak with him the next morning; and some told him, it may be that would prove an hour of Temptation. Truly (said he) I blesse God, I am at a point, I cannot, no, I cannot desert the CAUSE.

The next morning they two were together, the matter of their discourse I know not, but I remember when his Wife desired to go to *O. B.* that evening, to see if he would be her dear Husbands (or rather her) Mediator to his Majesty for his Life. It may be (said he) Sir *O. B.* may say, That I should confess guilt, and do the King some service. Prethee tell him, I would engage to live quietly; but for owning *Guilt*, that I cannot do: For to this day I am not convinced of any, as to *the Death of the King*, and that I went but too far, in asking the benefit of the *Proclamation*; and I cannot go any further, no not to save a Thousand Lives.

That evening came in two Ministers: one, or both of them, (after they had talked with him a good while) I heard them ask, *Whether he did acknowledge his Guilt?* for they believed his owning of that, would be the most likely (if not a most certain) means, to prolong his Life. To which he answered, That although

though he had often, and that with many tears (and he thought with some brokenness of heart) sought the Lord to convince him of it, if he had any *Guilt* in him, as to that particular Action, (for which he was then in Chains, and under Condemnation) for, said he, I would not for a World die with one Sin unrepented of: But, said he, Really, to this day I have no such Conviction. But, said the Doctor, *Sir, If any such do come in, will you tell us?* Yes, said he, I profess I will, if it come in at the last moment, even at the Gibbet, I will tell the World of it. And it is observable, that some of his last words were, *That God had engaged him in a CAUSE, not to be Repented of*, I say, *Not to be Repented of*——

The night before Execution, when he was in the Dungeon, he was (as he had been that day) some sadder than at other times; And one asked him, if any particular thing lay on him? He said, No, But the Lord was pleased to suspend his Comforting presence: but, said he (with an humble boldness I would speak it) The Lord shall not put me off with any thing besides Himself. After, having spent some hours in Prayer, as at other times, about midnight we left him, and his Fellows, that they might get a little rest, for the support of their natural spirits; and in three or four hours his Wife, Children, and many other friends returned. When we came, we found them praying: Assoon as Col. *Scroop* had ended, Mr. *Scot* turned about, and opening his arms, he imbraced his Wife, and one of his Daughters: Ah, said he, my dear ones, *God is good, he is come, he is come! I am full, I am full. O blesse the Lord for me, and with me; O my soul, and all that is within me, magnifie the Lord.* By and by he went to prayer himself; and one would have thought he had been (as it were) in Heaven, his soul was so enlarged in blessing, praising and magnifying the God of his Salvation. O! said he to his Wife, *I would not change this dark Room for the best Star-Chamber under Heaven.* He desired his Friends and Relations would not be solicitous for his Body; but let them do what they pleased, and exercise what Cruelty they would; saying, it was meet it should be so: And that the dead Bodies of the Witnesses must be unburied, that the Scriptures might be fulfilled.

Some part of his prayer was, to blesse the Lord, That (as the

Psalmist said) though he came in there weeping, and fearing that he had not yet been bearing precious seed, yet now they were returning rejoycing and triumphing, and carrying their sheaves with them. Call us not (said he) *Marahs* (as she once said) but call us *Naomies*: for we came in hither (some of us) *empty*; but we are going out *full*: The Lord hath not writ *bitter* things, but *good* of us; for this is glorious Grace, *That We are counted worthy to suffer for GOD and His CAUSE.* Oh! what shall we render to the Lord? Wee will *take the Cup of Salvation and call upon the Name of the Lord.* Oh our souls, blesse the Lord! And we do with our souls blesse Thee, that we have an Eternity to blesse Thee in; for no lesse will satisfie our souls. And now, O blessed and glorious God, shall we be among thy Worthies? if possible, let us attain to the first Three; but if we attain not to so glorious a Testimony as that, yet O Lord, let us be among thy Worthies. We desire to glorifie thy great and blessed Name, that Thou hast in any measure enabled us to encourage our hearts in the Lord our God, at such a time as this, when Eighty is (as it were) in the flames; and the people speak of worse than stoning us. When some spake of the Reproaches of the people, he said, he accounted that his honour.

Meaning M. G. H. Mr. Carew, and Mr. Cook.

Mr. Scot's *Speech upon the Ladder.*

GENTLEMEN, I stand here a Spectacle to GOD, to Angels, and Men: To GOD and Angels, to whom I hope I am shortly a going. And now to you I owe it; to God, and the Nation, and my self, to say something concerning each. For my self, I think it may become me to tell you how and why I came hither: and something in the general, concerning my capacity. In the beginning of these Troubles I was (as many others were) unsatisfied: I saw Liberties and Religion in the Nation, in great danger, to my best apprehension; I saw the approaches of Popery in a great measure, coming in upon us: I saw ——

Upon which the *Sheriff* interrupted him in these words:

If you will betake your self to prayers, you may.

Mr. *Scot* replied, I shall not speak to reproach any ——

The

The *Sheriff* interrupted him again, saying, *You have but a little time, Mr.* Scot, *Therefore betake that little time to prayer.*

Mr. Scot replied, I shall speak——

The *Sheriff* interrupted him again, saying, *I beseech you Sir, betake your self to prayer.*

Mr. Scot said, It may become me to give account of my self, because——

The *Sheriff* interrupted him again, saying, *It doth not become you to speak any such thing here; Therefore I beseech you betake your self to prayer; it is but a little time you have to live: you know, Mr.* Scot, *that is the most needful thing.*

Mr. Scot replied, 'Tis so.——

The *Sheriff* interrupts again, saying, *Sir, But when you came upon the Stage, you deprived your self very much.*

Then said Mr. *Scot*, I thought to tell you how I came hither——

Here the *Sheriff* interrupted again (or else some one besides the *Sheriff*) and spake to this effect *Every body knows, that*——

Mr. Scot said, Sir, 'tis hard that an English man hath not liberty to speak——

The *Sheriff* interrupted again, saying, *I cannot suffer you to speak any such thing.*

Mr. Scot said, I shall say no more but this, That it is a very mean and bad Cause that will not bear the words of a dying man: it is not ordinarily denied to people in this condition——

The *Sheriff* interrupted again, saying, *Sir, you had a fair Tryal, and you were found guilty.*

Mr. Scot replied, 'Tis according to my mind to speak what may be said——

Then the Under-Sheriff interrupted, saying, *It hath been denyed unto your Predecessors, and will be denyed unto you.*

Then he Prayed as followeth.

HOly Lord God, the great and glorious God of Heaven and Earth; King of Nations, and King of Saints: in both which capacities, thy poor and unworthy Creature comes now to bear his Witness in this great Palace, before Thee, Angels and Men.

Men. O Lord, were it not for Sin, none of these things had befallen this Nation, nor my unworthy self: We have all transgressed and gone astray from thee by a perpetual back-sliding; even all, of all sorts, conditions, ranks and orders of men: And among them none, none more than thy poor unworthy Creature, who acknowledgeth the same here before Thee, in the face of Heaven, and in Thy Presence, to which he is very shortly a going. That glorious Grace, which thou hast been pleased to afford unto his soul in it. Thou art gone to the highest extent of mercy that ever was shewed to any of the sons of men. Thy poor servant doth acknowledge himself to be the greatest of transgressors. And thy glorious Grace is magnified above all thy Name, in what Thou hast done for thy poor Creature. But Lord, so it is, because such is thy good pleasure, such was thy design from Eternity; through or in the great Transactions that was between Thee, and Christ thy blessed Son, and our blessed Saviour; that Thou shouldest in thy dispensation, in the governing of thy Church in the World: That thou shouldest glorifie thy Free-grace in pardoning of the Sins, and in the Salvation of some of lost Man-kind, which was the great Master-piece of thy Love, that thou shouldest chuse out of poor lost Man-kind one or other, it is of admirable and incomprehensible mercy: And that thou shouldest chuse thy poor Creature as one in the number, is matter of Adoration, Admiration, is matter of Eternal Extasie, and is matter of Thanksgiving for ever: And this is the comfort of his poor soul, that he shall have an Eternity with thy self; Thou hast so assured him, that he shall be blessing, honouring and magnifying of Thee among a company of Saints and Angels, and the souls of just men made perfect. O blessed Lord, thou hast called him forth as a publick Spectacle to some, in a condition of Shame and Reproach; to others, of Comfort; and to thy Blessed Self, as one that is a Witness for Thee, that hath served Thee with all faithfulness in his trust and publick capacity and imployment. O Lord, thy Dispensation to thy poor Creature hath been wonderful gracious, and merciful; and he must say, to the praise of thy Free-grace ——

Here the *Hangman* stooping down to take Drink, which was reached up to him upon the Ladder, interrupted him; Upon which Mr. *Scot* said, prethee let me alone, I have not done; and then proceeded in Prayer as followeth. —*That*

——— *That this very Condition to which he is now brought, he acknowledgeth, is the answer of his Prayer before his going out of* England. *Thou knoweſt Lord, he did many times in prayers and tears ſeek thy bleſſed Majeſty, for Counſel and for Advice; whether it were his duty to ſtay and ſuffer, or to ſhelter himſelf abroad: And if it were thy will to take more honour to thy ſelf, by his Suffering than his Living; thou wouldeſt be pleaſed to Remand him back again, and bring him hither. And he hath obſerved thy Providence checking of his way, and in preſerving him all along until he came to this. O bleſſed Lord, thy poor Creature doth acknowledge, that thy ways to his poor Soul, have been of wonderful grace and mercy. It was a great mercy to him, that having had (by reaſon of many ſinful temptations, and many incumbrances, and many inceſſant Buſineſſes in the World, whereof he hath been a perpetual drudge) many years paſt; and he hath not had the conveniency, though his duty: The Lord knowes he had not the conveniency, nor the heart, ſo to improve and keep his own vineyard, while he had been looking after, or keeping others vineyard: Thou didſt therefore all along (while he was abroad) give ſweet opportunities, and precious ſeaſons, (while he was abroad, of ſeeking thy face, and ſtudying his Souls good concerning Eternity, and the Eternnal pleaſure of thy holy will: And he bleſſeth thy name, that thou haſt been pleaſed to open to him, both the Scripture and his underſtanding; and ſo to anſwer the one by the other, as that he is (through the grace of God) comfortably perſwaded, that his eternal eſtate is out of hazard. But O Lord, thou haſt been pleaſed, all the while that his condition hath been doubtful, to make his Comforts to his poor ſoul doubtful alſo; ſometimes fear, and ſometimes hope, have been mixed: Again, and again wanting thoſe Conſolations that might ſupport his ſoul to ſuch an iſſue. But bleſſed be thy glorious Name, the great God of Heaven and Earth, he hath been pleaſed to bear him witneſs to himſelf, to Angels, and to all that hear me this day, this very day, thy poor Servant that now ſtands to ſuffer, had joy and much Conſolation from God, and from his* Cauſe, *more than ever he had before: I ſay again, to the praiſe of the Free-Grace of God, I bleſs his Name, he hath engaged me in a* Cauſe not to be repented of; *I ſay, in a* Cauſe not to be repented of———

Here

Here the Sheriff interrupted him, saying, Is this your Prayers Mr. *Scot*? desiring him to forbear those kind of Expressions. Others also told him, that he contradicted himself, and spoke Blasphemy.

Then Mr. *Scot* said, *I shall say no more but this; The Lord I do acknowledge, that this very morning in the* Dark Chamber, *I had very much of the presence of God; and from thence I take Consolation to my self, that his Spirit is with me, and that he hath sealed unto my soul the Decrees of Heaven, at least perswaded my soul, that it will be well with me, and that I am out of all danger as to my Eternal Condition; and that I shall live and reign with him there, where all sin shall be done away, which is the growing glory of my soul, and all tears wipt away also; In the mean time I pray thee O Lord, that thou wouldest remember* England, *and remember thy* Cause *in* England; *and remember me with the joyes of thy Salvation in the instant of my departure; O Lord, it is an narrow entrance, it is a strait passage, it is an entrance into Eternity. O Lord thou hast once to day shewed me something beyond it, something of the glory of God; I pray thee forsake me not while I am here and sensible, or afterwards in the passage of my soul; to thee I leave it, and to thy Providence, and do acknowledge thy goodness to my soul, in fitting me to receive that good which thou in thy infinite pleasure, dost think fit for me; And therefore O Lord, into thy hands I commend my Spirit. Lord I desire to have some more testimony of thy Love, if it be thy blessed will: It is enough that I live upon what I had to day; but if it be agreeable to thy holy will, I would honour and eternally bless thee, if thou wouldst be pleased to shine upon me, with some more particular immediate discoveries of thy presence; but not my will but thy will be done. The Lord be pleased to settle the Nation in peace, and in the power and purity of Religion, and thy Ordinances in purity: And Lord, for thy Son, that is the darling of thy Soul; Be thou pleased to give him a glorious entertainment in the world; and let the Kingdoms of the world, become the Kingdoms of Jesus Christ. Lord thou hast a Cause in the world, dear unto thee, I pray thee own it; though it may not be owned in all places, and by all persons, yet Religion is the Interest of them all. O Lord Remember the price*

of

of Blood, that hath been shed for the purchasing of the Civil and Christian Liberties. And remember thy Enemies, that are not incorrigible Enemies to thy Truth and Holiness; and give them understanding to see their Error, and to turn to thee; a heart broken, and with humiliation, that they may seek God with their whole heart; that they may be a Holy or Immanuel Nation, A Chosen Generation, A peculiar People, zealous of good Works, *careful to* shew forth the virtue of him that hath Called them from Death to Life. *The Lord call in all that belong to the* Election of Grace *speedily, into that Number; Let no Weapon formed against thy Church prosper; But Lord Remember Zion, if it be thy good pleasure, and repair the Walls of thy Jerusalem. O Lord, thy* CAUSE *lies near the hearts of thy People; And I bear thee Witness, that I have this Income from thee, as the Return of their Prayers; And that we are Supported to bear Witness for thee very chearfully and with satisfaction. I desire to be found of thee in Jesus Christ: I do now abhor all my sins, and renounce my Services; and do account them all as dung. Lord thou knowest, I have desired to live, that I might serve thee better, and love thee more; but that I may be with thy self, Oh it is infinitely better; and to confirm that Testimony that is concerning thy glorious Will; And thy Will be done in Earth, as it is in Heaven, by me and all thine, from henceforth, and for evermore,* Amen.

Some Memorable Passages of Col. Adrian Scroope, *after his Condemnation, and in his Imprisonment at Newgate, which (though they are but few) may discover the excellent christian frame of his heart, and how he was born up under so great Sufferings.*

AFter his Condemnation, one of his Children hanging upon him, and weeping over him, he said, Peace, Child, peace, be still, not a word; thou hast a blessed Portion: Who would be troubled to dye? for can any one have greater honour, than to have his Soul carried up to Heaven, upon the wings of the Prayers of so many Saints?

When the Jaylor called him, and Mr. *Scot*, Mr. *Jones*, and Mr. *Clement*, to go to the Dungeon, saying, Gentlemen, you must go to the Room where Mr. *Harrison* was. Sayes Colonel *Scroop*, Must we all go? He replyed, Yes. At which, laying his hand on his breast, and elevating his eyes, with a serious countenance, said, Blessed be God that we are not parted.

As he sate at Dinner he spoke to a Minister that was with them saying, I would speak it for the glory of God's Free-grace, and the comfort of you all, That my sins are all pardoned; not one unpardoned: And God hath loved me with an everlasting love; and in the strength of this, will I go to Heaven.

Speaking to some Friends that came to visit him, said, I desire all the People of God, to look at the Lords hand in this Dispensation, and own his Soveraignity; speak well of him, what-ever he doth; lie at his feet with their mouthes in the dust; and live more in love and unity one with another.

A tall Gentleman coming into the Dungeon to see Col. *Scroop*, the night before he dyed, said to him, Uncle, I am sorry to see you in this condition, and would desire you to repent of the Fact, for which you are brought hither, and stand to the Kings mercy; and more words to the same effect. Whereupon Col. *Scroop* put forth his hand, and thrust him from him, using these words, AVOID SATAN.

When the time approached for his Execution, Mr. *Scot* and Mr. *Clement* were first carried away in the Sleds, and the same Sleds was afterwards to come and carry Col. *Scroop*, and Col. *Jones*; during that time, sayes Col. *Scroop*, Well Brother *Jones*, do you spend your time as the Lord shall direct you, I intend to take a little sleep, for I slept not well the last night; and my Countenance is not so fresh as I would have it. Thereupon he laid him down, and slept so soundly, that he snored very loud, and so continued until the Sled came for him: whereupon, being awakened, he riseth up; and a Friend taking him in his Arms, asked him how he did? he answers, Very well, I thank God, never better in all my life.

And now, saith he, *will I wash mine hands in Innocency, So will I compasse thine Altar, O Lord*: And so with great chearfulness went to Execution.

Col.

Colonel *Adrian Scroop*, and Colonel *John Jones* (two comely ancient Gentlemen) were both drawn upon that Sled which carried Mr. *Scot*; and being come to *Charing-Crosse*, the place of Execution, Col. *Scroop* was first brought up to the Ladder, where he spake as followeth.

Col. Scroop's *Speech at Execution, Octob.* 17. 1660.

YOu see an Object here, that hath been in a better place; but howsoever the Lord Jesus Christ hath sent me to this place, that in this place I should die. I have no Animosity nor Malice against any man, nor ever had I; neither have I any evil will to those that brought me hither, nor to the Jury that found me guilty, nor Judges that passed Sentence; nor to him through whose means I was brought here to suffer. I say, once more, the Lord forgive him, I shall not name him; for I come not hither to reflect upon any mans person.

I will not tell you what my Breeding hath been, because it is not good for any man (especially at such a time as this) to boast of his Linage or Breeding; But this I shall say, that I was born and bred a Gentleman.

As for my Carriage, it may be some that looks upon me here, knows what it hath been: Howsoever the Lord knows all, and the Lord God is Judge of all, and he will judge; I shall submit my self to his Judgment, which is a Righteous Judgment. The judgement of men may go wrong, but Gods Judgement is right, I shall submit to his way. The Lord he is the *Rock of Ages*, and my Support under this great Weight that is now upon me: I look up to him alone, the Lord Jesus Christ is my Saviour and my Redeemer; I am going into his Arms, blessed be his Name: I follow him, he is gone before me the same way: Therefore it is no reproach or shame to follow the Lord Jesus Christ, to die in his Cause; for that is it which I judge I am now going to do.

That which I do desire of you (here are a great many Spectators both on the right hand and on the left) is, That this day may represent to you, the general Day of the Judgement of Christ, where you must appear, and there every man must receive according to their works: And at that time it will be known; I

say, at that time it will be known and seen, whose works are righteous, and whose are not: Therefore I would wish you, and desire you, to judge charitably of me.

Col. *Scroop* having given a brief account of himself to the People, his last work was, to give up himself to God in Prayer, as followeth.

O *Lord, thou art my Father, a present help in trouble; Thou art my Father, I believe in Thee: I come unto thee, Lord Jesus, that went unto thy Father, and my Father, thy God and my God; and this is that which doth support my spirit, and enable me to undergo this Death with chearfulness and readiness. Lord, thou knowest my heart and affections, and my desires, Oh deal not with me according to my sins, I am a miserable wretched sinner*; If thou enter into Judgment, who is able to stand before thee? but there is forgiveness with thee, that thou mayest be feared. *O Lord let it be known and seen, that there hath not been any heart in me, to do any thing with Malice or Revenge, or that might shew any Revenge: If there be any Revenge on the other side, the Lord lay it not to their charge. The Lord bless those in Authority, the Lord blesse his Majesty that he may reign prosperously, and that he may receive a blessing from the hand of the Lord. O Lord, thou seest my failings, my infirmities and weaknesses: O Lord, I beseech thee that thou wouldst bear with me, thou art a tender-hearted Father; Thou art my strength: When my heart and my strength faileth, then thou art the strength of my heart, and my portion for ever. O Lord be with me in this hour of Temptation, and carry me through it; for thou art my God and my Father, into whose hands I commend my spirit, for thou hast redeemed me.*

The Copy *of a Letter sent from* Col. John Jones, *when Prisoner in the* Tovver *of* London, *to a Relation.*

I Am very much grieved, to find (by the Note I received from you) such dark and sad Apprehensions upon your Spirit concerning me: We are in the hands of the Lord, and what he hath appointed for us, will be our portion, and no man can

frustrate

fruſtrate his holy purpoſe concerning us; which I queſtion not will be found to be in love, what ever appearance it may have to men. My Advice is to you and all that love me, That (in caſe I be removed from you) you do not, neither in reallity, nor outward garb, mourn for me; but rather rejoyce, that my Portion is in Heaven; and that my Diſſolution or Removal out of this earthly Tabernacle, is but in order to my Cloathing with Immortality, and poſſeſſing my Eternal Manſion; and to my being for ever with Chriſt, to behold his glory; And therefore that you do not behave your ſelf, as thoſe that have *no hopes but of this life.*

Secondly, That you take off your mind from me, and fix it unmovably upon your eternal Relation, the Lord Jeſus Chriſt; in whoſe glorious and bleſſed preſence, we ſhall meet ere long, to our Eternal Rejoycing; It is the goodneſs of the Lord to us, to remove all Creature Comforts from us, that our Souls might have no reſting-place to delight in, or to promiſe them ſafety; until we return to the Ark of his Teſtimony, the boſome of his love manifeſted and exhibited for us, in our bleſſed Lord Jeſus Chriſt. I write in haſt, therefore excuſe my abruptneſs.

Tower, *Sept.* 19. 1660.

Thine in Sincere Love,

JOHN JONES.

Let the firſt and laſt Verſes of *Pſalm* 27. be conſtantly fixed upon thy mind.

Ver. 1. *The Lord is my light & my ſalvation, whom ſhall I fear? The Lord is the ſtrength of my life, of whom ſhall I be afraid?*

Verſ. 14. *Wait on the Lord, be of good courage, and he ſhall ſtrengthen thy heart; wait I ſay on the Lord.*

Some few living Sentences, that fell from a Dying Man, Col. Joh. Jones, *when he was in his Chains in* Newgate.

OBſerving one of Col. *Scroopes* children weeping, he takes her by the hand, ſaying to her, You are weeping for your Father, but ſuppoſe your Father were to morrow to be King of *France*,

France, and you were to tarry a little behind, would you weep so? why he is going to reign with the King of Kings, in everlasting Glory.

Speaking to a Friend, that was to have accompanied him into *Ireland*, Ah! dear heart (sayes he) thee and I were in that storm together, going to *Ireland*, and if we had gone this journey then, we had been in Heauen to have welcomed honest *Harrison* and *Carew*; but we will be content to go after them, we will go after.

Speaking of those that were gone beyond the Seas, (O dear hearts, sayes he) in what a sad condition are our dear Friends beyond Sea, where they may be hunted from place to place, and never be in safety, nor hear the voice of the Turtle; how much have we gotten the start of them, for we are at a point, and are now going to Heaven?

Speaking of the Sled in which he was to be carryed to Execution; it is (said he) like *Elija's* Fiery Charriot, only it goes through *Fleetstreet*.

The time of his departure being come, this Aged Gentleman, was drawn in one Sled, with his Aged Companion, Col. *Scroop*, whose grave and graceful Countenances, accompanied with courage and chearfulness, caused great Admiration and Compassion in the Spectators, as they passed along the Streets, to *Charing-Crosse*, the place of their Execution; And after the Executioner had done his part upon three others that day, he was so drunk with Blood, that like one surfeited, he grew sick at stomack: and not being able himself, he set his Boy to finish the Tragedy upon Col. *Jones*; who coming up the Ladder, with the like chearfulness that his Brethren did before him; and being placed fit for Execution, he proceeds to speak as followeth.

Col. *Joh. Jones his Speech upon the Ladder*, Oct. 17. 1660.

THere is two things that are necessary, now I am going through this narrow gate or passage, to the Eternal Majesty; I say two things are necessary, as to the occasion of my coming hither, to receive my Fathers good pleasure.

First, *Peace with God.* Secondly, *Peace with Man.*

I ſhall ſpeak ſomething to each of theſe; and in the firſt place, ſpeak ſomething of the Court wherein I received the Sentence; It hath been reported, as I was told, that I confeſſed this Fact, and confeſſed that I were guilty of Murther, as under thoſe ſeveral expreſſions that are in the Indictment, *Viz.* ——

I deſire to clear my ſelf before the Lord, and before the world, in that particular; for ſhould I grant that I was guilty in reallity and truth of Murther and Malice, (*Viz.*) ——

I ſhould belie my own Conſcience, and draw upon me a greater weight than I could bear; But this far I do confeſſe, I was willing to make the work as ſhort as I could, And becauſe I would not ſtand ſo long, I told them I would take the firſt Jury that came; And when a Jury was called, then I did confeſs ſo much as I was convinced of, as to the matter of Fact, I deſire you will judge charitably of this that I ſpeak at this time, as in the preſence of the Lord, that it is not ſo really (*viz.* that I acknowledged my ſelf guilty of Murder) I had no ſuch thing in my heart.

I muſt confeſs I very freely quit his Majeſty, conſidering what he doth in this caſe is the part of a loving Son to a Father, eſpecially the Judges telling him that it is the Law; and I conceive that the Court did nothing, but what they to their beſt underſtandings, judged right as to Law; Therefore I freely acquit the Court, though there was not enough ſaid, to ſatisfie ſuch a poor Creature as I am, in ſo great and deep a Point as that was: As for all others, I do not know any man on the Earth, to whom I do bear any Malice, but I am in perfect charity with all men; and I hope the Lord is in charity with me: And therefore as I deſire to have forgiveneſs my ſelf from all thoſe that I have offended, even ſo, I do freely forgive all thoſe that have in any meaſure offended me.

The next thing is towards God, and it is that which ſhould be laſt upon my heart, It is not expected that I ſhould give an Account here of my ſtate and condition, for that is betwixt God and my own ſoul; And I do, through the Grace and Goodneſs of God, firmly believe, that my Redemption is wrought, and my Pardon is ſealed, and that I ſhall be immediately in my Fathers armes, and that I ſhall be tranſlated and brought to behold the Lord Jeſus Chriſt in glory, with comfort and fulneſſe of joy.

Col.

Col. JONES *his Prayer.*

BLeſſed Lord God, Thou art the great Opener, open unto my ſoul the Lord Jeſus Chriſt, who will lead me into the wayes of truth and life; O God ſave me, make good all the pledges of thy love unto my ſoul; Oh make all the Promiſes which I have believed all the days of my life, make them now good unto my ſoul, giving me the full enjoyment of thy ſelf: I deſire to bleſs and praiſe thy Name for this hour that thou haſt brought me to, Oh, what am I poor worm, that thou ſhouldeſt give me this opportunity to ſuffer for thy Name, and to acknowledg thy Mercies before ſo great a Congregation at this place. Holy Father, Holy Father, Oh that thou wouldeſt now rain down Bleſſings from Heaven upon thy poor creatures, that do hear and behold this Action, this day; Oh that thou wouldeſt ſanctifie this thing to them, and let poor England *be a Land of truth and happineſs, O Lord let* England *flouriſh: And oh that thou wouldeſt make thy Angel of Light to go before thy people: Good God we pray thee keep off thoſe great Judgments that hang over the heads of theſe Nations, becauſe they have ſinned againſt thee: Through thy Name ſanctifie us, let not thy Name be reproached. Dear Father, receive my ſoul, I am ready to come unto thee: Bleſſed Father, into thy hands I commend my Spirit: thou haſt redeemed me, bleſſed be thy Name, in that thou haſt opened the treaſures of thy love unto my poor ſoul. Thou haſt given me this hope, whereof I need not be aſhamed. Bleſſed be thy Name, my Spirit is full of joy. Oh Holy Father, holy Father, I pray thee let thy bleſſing come down upon thy poor people. Look upon me, Holy Father: Stretch out thine armes to carries me over this brook, I pray thee ſtand by me, Dear Father, I caſt my ſelf into thy hand, I commit my ſoul unto thee.*

Then ſpeaking to the Sheriff, ſaid, Mr. Sheriff, I muſt needs return you many Thanks for your Civility.

Sher. Repl. I am glad to hear ſuch an Ingenuous Confeſſion, and that you make ſuch an end, and that you have not gone into any reviling language, as ſome others have done before.

After this he committed his ſoul to God, and ſo departed.

Something as to Mr. Gregory Clements, *take as followeth.*

PErhaps some may think it strange, that there is so little said, as to Mr. *Gregory Clement*, who suffered with the rest; Therefore this only is to be said more, (which is known to many) That Mr. *Clement* was very silent both in the time of his Imprisonment at *Newgate*, and at the time and place of his Execution at *Charing-Cross*, only this it is said, that he expresst his trouble, (to some Friends in the Prison) for yeelding so far to the Importunity of his Relations, as to plead guilty to the Indictment: And though he spoke little at the place of Execution; yet (so far as could be judged by some descerning persons that was near him) he departed this life in peace.

Some Additional Passages of Col. *Scroopes*, Col. *Jones*, and Mr. *Cooks*; with his Letter to his Daughter.

Some more Passages of Col. Scroope.

COl. *Scroope*, when a Friend asked him at parting, the same day, how he did, answered him, Better and better I thank God every moment, my life doubles upon me, and multiplies.

He also heard him say, when mention was made, that there was some Endeavours for his Pardon, That only would prove a snare to him, but he was fully satisfied what to do, and should not to save his Life, do any thing to prejudice his Conscience.

He also heard him when one was discoursing to him the Happiness of Heaven, and telling him it consisted in three Things, *viz.*

A perfect Communion with God; A perfect Conformty to God; And a perfect Enjoyment of God. He made this reply, Those three Things you mention are but one, we are entring into it, and can tell. And that Friend asking him futher about it, he said, That God was but one pure Act, and in whom there was no succession nor distinction of Acts; and that Souls led forth in his Spirit, were in a manner made like to him; for their Injoying was their Conformity and Communion, and one was all: In which he seemed to be swallowed up, and even then gat so far into Heaven, that all seemed to be but one Act with him.

Some Friends being present, heard both him and Col. *Jones* say; You can say, God is better than all the World, and say it truly; but you cannot say it with so much feeling and experience, as we now can: we find he is so indeed.

Some more Passages of Col. Joh. Jones *in Prison.*

COL. *Jones*, the night before he suffered, told a Friend he had no other Temptation upon him but this, Lest he should be too much transported and carryed out to neglect and slight his Life; so greatly was he satisfied to die in that *Cause*.

The day he suffered, he grasped a Friend in his arms, and said to him with some expressions of Endearedness, Farewel: I could wish thee in the same condition with my self, that thou mightest share with me in my joyes.

Some more Passages of Mr. Cook.

MR *Cook* speaking to his Wife a little before his Death, said, My Lamb, now I am going where I shall meet the Saints all of one mind, which thou knowest was the desire of my heart to see. At another time, saith he, Truly, my Lamb, if I might have my choice now, I would not desire Life; for I could not live where I might not enjoy the Liberty of my Conscience: and when I can do nothing for God, what should I live for? O welcome sweet Death! thy sting is out, blessed be God, I do imbrace thee with rejoycing: thou art a good Porter, that will suddenly open to

me

me the Gates of Eternity; O thoſe Everlaſting Gates will my Father ſet open to receive me. O bleſſed be God for Jeſus Chriſt the fountain of all Mercies! Lord Jeſus, I come, flying to thee upon the wings of Faith; I come, Lord, full-ſail to thee, Lord Jeſus receive me. That which the world counts ſhame, ſaith he, I count it my Joy, my Crown, and my Glory.

A little before he parted with his Wife, ſhe laying her head in his boſom and wept; whereat he ſaid, My dear Lamb, let us not part in a ſhower, God hath wiped away all tears from my eyes, bleſſed be the Lord.

Mr. Cook's *Letter to his Daughter*, Octob. 15. 1660. *A little before his Death.*

To my dear Child, *Free-love Cook*: Theſe, with my moſt Fatherly endeared Love.

My dear ſweet Child,

LEt thy Name, Free-love, *put thee in mind of the free Love of God in Chriſt, in giving thee to me and thy dear Mother; and know, ſo ſoon as God gives thee any underſtanding, That thou art the Child of one whom God counted worthy to ſuffer for his ſake, and to ſeal to the Truth of his Law and Goſpel with his Blood, which will be a great Honour to thee in the judgment of all that truly love and fear God. I leave thee to the Lord, who I know will take care of thee, and be thy Portion, ſo thou ſhalt never want. Learn with all ſpeed to reade the Scriptures, and to underſtand them; and have a great care to ſerve God, and ſtudy to love Jeſus Chriſt, and be obedient to thy dear Mother, and good Grandmother, and thy loving Uncle and Aunt* Maſſey. *I pray thee never learn any Pride, but be humble and meek, and courteous, and wait upon Gods Ordinances: love the Word more than*

thy appointed food. When the Lord shall please to alter thy Condition, be sure to marry one that is gracious, and a man that feareth God; be sure to prefer Grace before Wealth and Parts: for a little with the fear of God, is better than great Riches with an Ungodly man. The Lord make thee Religious; for Beauty is Vanity, and Favour is deceitful, but a Woman that feareth the Lord she shall be praised. *If the Lord give thee Children, be sure to bring them up vertuously and religiously, in the Nurture, Admonition and Fear of the Lord. I charge thee never to marry without the Consent of thy dear Mother, if she be then living. In all thy Actions have an eye to Eternity, and never do any thing against the Light of thy own Conscience. Know that thy dear Father is gone to Heaven to thy dear Brother,* ——— *and be sure so to live, that by Gods Grace thou mayest follow after. If God give the ability, I charge thee to do good to thy Friends, and to all Gods People: And if my last Will may be of force, do not violate it in the least. So I leave Gods Blessing with thee, praying for thy Temporal and Eternal Happiness, and rest,*

Octob: 15. 1660. Thy dear loving Father,

JOHN COOK.

Some occasionall Speeches, and Memorable passages of Col. Axtell *and* Col. Hacker, *during their Imprisonment, and at their Execution.*

BEing asked by some Friends how he found himself fitted to Encounter with Death.

He Answered, I can say nothing until I come to dye, I dare not boast till I put of my Armour, but desire your prayers until there be no more need of them.

Returning from his Tryal at the Court to his Prison with a chearful countenance, and his Wife coming to him full of Trouble, he said, not a Tear Wife, what hurt have they done me, to send me sooner to Heaven; And I blesse the Lord I could have freely gone from the Bar to the Gibbet. They had nothing against me neither by Gods law nor their own law to condemne me, was it ever known that a man should dye for such Words, and further said, *though men had Judged yet God had not Condemned.*

Some taking notice of his course lodging, he said what matter is it to have a little durty way, when we have a fair House to come into.

Then looking upon Friends about him said, if the sight of so few of Gods people be so comfortable, what will it be to enjoy all the Sajnts in Heaven together.

Towards the close of that Evening he went to prayer (divers being present who admired the blessed frame of spirit that he was in) admiring God in all his appearances for his poor people, he laid all his comfort in the blood of a crucifyed Christ, and upon the Covenant of Free Grace; he did heartily desire pardon for all his Judges, Jury and those witnesses that had sworn falsely against him.

Returning again from the Court when he had received his sentence, he came into the prison very cheartully with a Bible in his hand, saying, I shall have the use of this book two dayes more, and then injoy the fulnesse of the Gospel to all Etetnity.

thy appointed food. When the Lord ſhall pleaſe to alter thy Condition, be ſure to marry one that is gracious, and a man that feareth God; be ſure to prefer Grace before Wealth and Parts: for a little with the fear of God, is better than great Riches with an Ungodly man. The Lord make thee Religious; for Beauty is Vanity, and Favour is deceitful, but a Woman that feareth the Lord ſhe ſhall be praiſed. *If the Lord give thee Children, be ſure to bring them up vertuouſly and religiouſly, in the Nurture, Admonition and Fear of the Lord. I charge thee never to marry without the Conſent of thy dear Mother, if ſhe be then living. In all thy Actions have an eye to Eternity, and never do any thing againſt the Light of thy own Conſcience. Know that thy dear Father is gone to Heaven to thy dear Brother,* ——— *and be ſure ſo to live, that by Gods Grace thou mayeſt follow after. If God give the ability, I charge thee to do good to thy Friends, and to all Gods People: And if my laſt Will may be of force, do not violate it in the leaſt. So I leave Gods Bleſſing with thee, praying for thy Temporal and Eternal Happineſs, and reſt,*

Octob: 15. 1660. Thy dear loving Father,

JOHN COOK.

Some occasionall Speeches, and Memorable passages of Col. Axtell *and* Col. Hacker, *during their Imprisonment, and at their Execution.*

BEing asked by some Friends how he found himself fitted to Encounter with Death.

He Answered, I can say nothing until I come to dye, I dare not boast till I put of my Armour, but desire your prayers until there be no more need of them.

Returning from his Tryal at the Court to his Prison with a chearful countenance, and his Wife coming to him full of Trouble, he said, not a Tear Wife, what hurt have they done me, to send me sooner to Heaven; And I blesse the Lord I could have freely gone from the Bar to the Gibbet. They had nothing against me neither by Gods law nor their own law to condemne me, was it ever known that a man should dye for such Words, and further said, *though men had Judged yet God had not Condemned.*

Some taking notice of his course lodging, he said what matter is it to have a little durty way, when we have a fair House to come into.

Then looking upon Friends about him said, if the sight of so few of Gods people be so comfortable, what will it be to enjoy all the Saints in Heaven together.

Towards the close of that Evening he went to prayer (divers being present who admired the blessed frame of spirit that he was in) admiring God in all his appearances for his poor people, he laid all his comfort in the blood of a crucifyed Christ, and upon the Covenant of Free Grace; he did heartily desire pardon for all his Judges, Jury and those witnesses that had sworn falsely against him.

Returning again from the Court when he had received his sentence, he came into the prison very chearfully with a Bible in his hand, saying, I shall have the use of this book two dayes more, and then injoy the fulnesse of the Gospel to all Eternity.

His Daughter coming in to him, he said where hast thou been all this while, I thought thou hadst been ashamed of my Chains; but they that will not bear the Crosse, shall not weare the Crown.

A Gentleman coming to visit him, said, shall I petition for your life? Col. Axtel *replyed, Sir you offer me to my losse.*

The Gentleman told him he was going for *Ireland*, Col. *Axtell* said Sir pray remember my love to all Christian friends there, & tell them (said he, shaking of his Chains rejoycingly) that you saw me in my chains; & I recon all these links as so many Pearls to Adorn me, and am sure they are so in Christs account; and tell them that for that *Good Old Cause* which we were ingaged in, under the Parliament, I am now going to be their Martyr. And as for the King, I wish him as well as my own soule. But they have meerly murthered me, and they might as well have done it at the Tower, as have brought me hither to make this bussle; I wish my bloud do not cry to the third and fourth Generation. But I shall do them more hurt in my death, then I could do in my life. They had nothing in Gods law nor their own to condemne me, the Court condoled me, but it was enough my name was *Axtell*, I wish that I may see them all in Heaven.

A Friend going into Gloucestershire, said to him, Sir what message will you now send to the good people in the Country.

Col. *Axtell* Answered, Remember my dear love to them all, and tell them that their prayers are Answered. Bid them keep close to Christ, and let them not touch with Surplis or Common prayer book; and bid them (what ever they doe) love the image of Christ where ever they see it, in *Presbyterian, Independent, Baptised* or other; And take heed of striking in with any thing, that will strike out any of the Offices of Jesus Christ.

Four of his fellow prisoners passed by his Chamber dore, as they were going forth to Execution, and being denyed sight of them, he called them by their Names, and with a mighty fervent spirit said, *the Lord go with you, the Angell of his presence stand by you* (and then turning about to his Friends said) *Oh they are gone to Heaven before me,* but we will give them up to the Lord, and so went to prayer and presently after he went to prayer againe, saying, *God hath said that he will make us joyfull in the house of pray-*

Prayer: and many obſerved that he did perform the duty of prayer Five times that day himſelfe, wherein he laid himſelf very low before the Lord, acknowledging himſelf the worſt of all the priſoners, and that he ſhould have the leaſt to ſay for God, and would ſay to his Friends, ſay nothing of me tell you ſee me on the upermoſt round of the Ladder.

His Daughter coming in he told her that he had left Jeſus Chriſt an Executor in truſt for her.

Having given an Account to ſome perſons for their ſatisfaction about his proceedings againſt the Rebels in *Ireland*, ſaid, I can ſay in Humility, that God did uſe me as an inſtrument in my place, for the ſuppreſſing of that bloudy Enemy, and when I conſidered their bloudy cruelty in murthering ſo many thouſands of proteſtants and innocent ſouls, that word was much upon my heart, give her bloud to drink for ſhe is worthy ; and ſometimes we neither gave nor took Quarter, though ſelf preſervation would have ſaid, give that which you may expect to have.

One coming in told him that his fellow priſoners dyed Nobly and Chearfully, (well ſaid he, but how doe they ſtand ?) *Anſwer was made upon a Ladder. Bleſſed be God ſaid he, it is a Jacobs Ladder.*

The Sun ſhining into the room, he ſaid, if it be ſo glorious to behold the Sun, what will it be to behold the Son of Glory.

Laying his hand upon (his fellow priſoner) Col. *Hacker*, he ſaid, *come brother be not ſo ſad, by this time to morrow we ſhall be with our Father in Glory, and what hurt will they do us to bring us through the Croſſe to the Crown. Well, our God is the God of Newgate.*

Then the Officer coming to carry them down into the Dungeon, he took his leave of many of his Friends then preſent, ſaying love the Lord Jeſus, love the Lord, and weep not for me, for God hath wiped away all tears.

And coming to the dore of the Dungeon, ſaid, I am now going to my bed of Roſes my laſt bed.

Many Friends being with him, there was an Eminent Godly Miniſter of the Presbyterian way ; and Col. *Axtell* taking him by the hand, ſaid, I have one word to ſpeak to you, it is much upon my heart, that one great cauſe why the Lord contends thus with

his people, is for want of their love towards them that were not of their minds; to which the Minister replyed, truly Sir I think so too, the Lord help us that wherein we see we have done amisse, we may do so no more. Then said,

Col. *Axtell*, I blesse God I have not much to charge my selfe with in this matter.

Col. *Hacker then said, but I have much to complaine of in that matter.*

Col. *Axtell*, Afterwards sitting on his bed side clapping his hands, said, if I had a thousand lives, I could lay them all down for the Cause.

Whereupon another godly Minister then present asked him what he meant by the cause.

Col. *Axtell* replyed, Sir I tell you I mean that cause which we were encouraged to, and ingaged in under the Parliament, which was for common Right and Freedome, and against the Surplis and Common prayer book; and I tell you, that Surplis and Common prayer book shall not stand long in *England* for it is not of God.

And afterwards thinking that he should not dye that day, desired some retirement, but news coming that he must dye within an hour (though it was not so) he quickly made himself ready to go, and looking upon his Gloves, said, these are my wedding Gloves, my mortal must marry immortality.

Some Friends going to see him the night before he was Executed found him at supper very chearful, and many being present, he said take heed of temporizing, &c. for that hath been the occasion of great Evil. Then speaking to an Officer there present, that had continued tell of late in the Army, said, Brother thou hast been greatly Guilty herein, the Lord forgive thee, thou hast a great hand in this.

To which the person rep'yed, I confesse I have been so too much.

Col. *Axtell* answered, there is yet mercy for thee if the Lord give thee repentance.

Moreover said, the Lord forgive that poor wretch Lieut. C. *N. for he hath sworn falsely in his Evidence; and now is that word made good*, that brother shall betray brother to death.

And speaking of Col. T. *said, Ah he hath appeared Five pound lighter in Twenty then I thought him to be.*

And

And for Col. H. *he was the uncivillest of all about the late King, and yet he comes in a witnesse against Hacker and me.*

That Evening many Friends being with him, he prayed with them, and in that duty the Lord by his spirit filled him with Excellent Expressions, to the great refreshing of those about him. And bewailing the great Divisions amongst Gods people, he said, Lord if they will not live together in love, thou wilt make them lye together in sufferings. Then minding their present condition, said, Lord Death is the King of Terrors to Nature, but it is a believers choice Friend, it is thy high way to lead us into Glory.

After prayer taking notice of his Daughter, he said to her, *get an interest in Christ and keep close to him, he will be a better Father to thee then I, and so took his leave of her.*

The day of their Execution being come, several godly Ministers spent some time with them in prayer, *Viz.* with Col. *Axtell* and Col. *Hacker*, and many friends coming in to pay their last respects, Col. *Axtell* seeing one of his Familiar Friends and companions, said, my Dear brother thou art better then I am, and yet I must go to heaven before thee for all that.

He very chearfully said to divers then with him, dear Friends Rejoyce, I am going where ye shall be also, yea where we shall be for ever with the Lord and never part, and be without any more change; I beseech you follow the Lamb wherever he goeth, though he may lead you in a harsh, dismal and difficult way; yet at last he will bring you into a pleasant path, and cause you to lye down in green pastures, in the land of rest, *Oh be faithful unto the death, and he will give you a Crown of life,* as he hath given to your suffering Brethren.

Oh! all that we have, or doe suffer, is but to make Christ and heaven more sweet, deare and Glorious to us; all the sad steps we shall tread on this Ladder, is but to mount us to heaven, for at the top are Angels ready to receive us, as was on *Jacobs* ladder. All the things I meet with move me not I blesse my God, for I am sure to Fight a good Fight and finish my course, with joy.

Afterwards taking his leave of his Son, imbracing him in his Arms, he said, my dear son fare thee well, I must leave thee, get an interest in Christ and love him, nothing else will stand thee in stead but an interest in him. Then

Then calling for his Bible he hugged it, saying, this hath the whole Cause in it, and I may carry this without offence. And calling to a Friend he desired him to remember his love to the Congregation, where he was a Member, and after took his leave of all his Friends, exhorting them with much chearfulnesse to love the Lord Jesus Christ, and keep close to him, and so with great joy addressed himself to go to his next work

It will be convenient in this place to give you a brief account of Col. *Francis Hacker*, in regard that Col. *Axtell* and he were fellow prisoners and sufferers together. He was a man of few words, and had not the gift of oratory, to deliver himselfe as others could, yet was very sweetly born up under his suffering, and had a very comfortable assurance that God had pardoned and accepted him in the blood of Christ; he had been a professor of Religion many years in the Presbyterian way, and a great lover of godly Ministers; a man of just and honest conversation amongst men, and one that desired to walke blamelesse in the sight of God; his fellow prisoner did say he did believe that Col. *Hacker* had an interest in Jesus Christ.

Col. *Hacker* declared to severall of his own friends, a little before he suffered, that the greatest trouble he had upon his spirit was, *that he had formerly born too great a prejudice in his heart towards the good people of God that differed from him in judgement.* And then broke forth into this admiration, *O what am I poore vile worme, that God should count me worthy to suffer with such precious soules as these are, against whom I have been formerly so much prejudiced.*

And thus these two gracious persons having finished their course, and the time of their departure being at hand, were both brought forth of prison, the sledge being ready for them, they took their leave of some friends that stood at the door, and Col. *Axtell* desired them to be at the place of execution; and both entring the sledge they cast up their eyes toward that God to whom they were comming; then with a chearfull countenance, setting themselves down, they were drawn to *Tyburne*, the place of execution, where a carre was set ready, into which they both ascended, their countenance not at all changed, though now the King of terror stared them in the face; the Ropes being then put about

their

their necks, and a burning fire kindled before their faces; and being there ready to receive that sentence which nature would have sunk under, if grace had not supported, first Col. *Axtel* applies himself to the Sheriffe in these following words:

Col. *Axtels* speech at *Tyburne*, Octob. 19. 1660.

Mr. Shieriffe, *I am now as you see come to the place of execution, according to my sentence. I desire your leave that I may speak freely and without interruption; first to this people, and then to God, for it is the last that I shall speak in this world, and I hope it will redowne to your account.*

Mr. Shieriffs reply. Sir, you know what the Court prohibited you to speak, and what was spoken at the barre of the Court was there decided, therefore tis needless to repeat it here. I hope you will keep to the present businesse that concerns you, and not goe out into impertinencies; and because you have but a little time spend it to your best advantage, and the good of the people, and then you shall not be interrupted. Or to the same effect.

Col *Axtel* begins. *I say the very cause for which I have engaged is contained in this book of God,* (having the Bible in his hand) *both in the civil and religious rights of it, which I leave to you* (giving the book to Mr. *Knowles.*)

You see a dead man living, and yet I hope I shall live to all eternity, through the mediation of Jesus Christ, the Mediator of the covenant of free grace,

I must truly tell you, that before these late wars, it pleased the Lord to call me by his grace, through the work of the Ministery; and afterwards keeping a day of humiliation in fasting and prayer, with Mr. Simeon Ash, *Mr.* Love, Mr. Woodcocke, *and other Ministers, in* Laurence-lane, *they did so clearly state the cause of the Parliament, that I was fully convinced in my own conscience of the justness of the warre, and thereupon engaged in the Parliament service, (which as I did and doe believe) was the cause of the Lord, I ventured my life freely for it, and now die for it.*

Then Mr. Shieriffe said to this purpose, Sir, remember your selfe.

Col.

Col. *Axtell* proceeds, *And after the work of the Lord was done in* England, *my lot cast me in the service of* Ireland, *and I thank the Lord I was serviceable to the English Nation in that Country, and have discharged my duty fully according to the trust committed to me there.*

As for the Fact for which I now suffer, it is for words, onely for words, and but for words, and the sentence is already reversed in my own conscience, and it will be reversed by Jesus Christ by and by, I pray God from the very bottome of my soul to forgive all that have had any hand in my death, both Witnesses and Jury, and the Court that passed sentence; for considering the Doctrine of our Lord Jesus Christ, as he hath laid it down, Matth. 5. 44. It hath been said of old time, love your Neighbours and hate your Enemies, But I say unto you love your Enemies, and pray for them that hate and despitefully use you, that you may be the Children of your Father which is in Heaven.

I desire according to this Doctrine from the bottome of my heart that God would give them true repentance, and not lay their sin to their charge, nor my blood, which by Gods law and mans, (I think) could not justly have been brought here to suffer. But I blesse God I have some comfortable assurance, that I shall be imbraced in the Arms of Christ, and have cause to hope that his spirit shall carry my soul into the Fathers hands.

And if the Glory of this Sunshine be so great (the Sun then shining bright) how much more is the glory of the Son of God, who is the Son of righteousnesse.

I thinke it convenient to give you some Account of my Faith.

I believe all things written in the Old and New Testament, as the principles and doctrine of a believers Faith, I believe the blessed Ordinances of Christ, that it is our duty to hear the word preached, to seek unto God in prayer, and to performe Family duties, and to walk in the Communion of Saints; and for my own part, I am a Member of a Congregation, which I judge to be the way of Christ, (and were it for that only I were to dye, I could witnesse to it, which is a company of men born again by his grace, that walk in the ways of Christ blameless and harmlesse. I believe Jesus Christ dyed for poor sinners, of whom I am chief, as the Apostle Paul saith, this is a faith-

faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chiefe. *And if the Apostle might say so, much more may I.*

My friends and Countreymen, I have reason to bewail my own unprofitable life, having been very unfruitful unto the people of the Lord, the Lord knows I have much faith upon my heart; were it not for the blood of Christ that cleanseth and washeth me, according to his promise, saying, *I loved you, and washed away your sins in my own blood.* For there is no remission of sins without the blood of Christ. I desire you all to loath and cast off sinne, it were better to suffer then to sinne, it is beter to die then to sinne; nothing could crucifie our Saviour but sinne, and therefore have a care of that: you and I must meet one day at the bar of Christ, and the Sonne of God shal be our Judge, for God hath committed all judgement to the Sonne, *that all men should honour the Father.* This day is a resemblance of that day, therefore be serious: I beg as much good to your immortal soules as I expect to enjoy by and by. I beseech you beg of God that he would save your soules, and omit no opportunity through the strength of the Lord to believe, and put your trust in the Lord Jesus Christ; be sure to labour after assurance of your interest in him, or else you wil be of all men most miserable; for I of all men were most miserable if I had not believed to *see the goodness of the Lord in the land of the living.*

Blessed be the Lord that brings me into this state, let the way or means be what it wil; it is Gods soveraignty who made these creatures so to dispose of them how he pleaseth and God hath ordeined this death for me, from all eternity. The Lord Christ often prayed *thy wil be done,* this is the Lords wil. He hath numbred my daies, and my times are in his hand. Many seek the Rulers favour, but every ones judgement is of the Lord. When *Pilat* said unto Christ, *Knowest thou not that I have power to crucifie thee,* Christ answered him, *thou couldest have no power against me, except it were given thee from above.* Therefore I acknowledge the righteous hand of God, he is righteous but I am sinful, *Therefore will I bear Gods indignation, because I have sinned against him.*

It is said of Jesus Christ, *that for the joy set before him he endured the cross, and despised the shame, and is set down at the right hand*

of God, where I hope to see him by and by, in glory and Majesty, and to see his Angels and believers worshipping of him, and therefore I despise the shame. Our Saviour died upon the cross without sinne, I am a sinful creature, a wretched sinner, and shall I expect better then he that was my master? he who was holy, and never had a sinful thought in all his life; and died not for himselfe, but for us, that we might live through his death; that through his poverty we might be made rich. And Christ having done this for his people, it should not be in their eyes thought a despicable thing that we should suffer for him, having been engaged in the work of God. But Christ must prevail in righteousnes, and he wil prevaile.

Now Mr. Sheriffe, I thank you for your civillity, and for this leave.

After this Col. *Hacker* spoke something privately to him, whereupon Col *Axtel* said, Mr. Shieriffe, must we both die together?

Mr. Shieriffe answered Yes.

Then Col. *Hacker* read a paper which he had in his hand, a coppy whereof followeth:

FRiends & Country-men, all that have known me in my best estate, have not known me to have been a man of Oratory, and that God hath not given me the gift of utterance, as to others, therefore I have onely this briefly to say unto you that are spectators: As the Parliament stated the war, I did out of judgment and conscienc: joyn with them, in the common cause, and have through grace been faithfull to it according to my measure. And as for that which now I am condemned for, I do freely forgive both Judges, Jury, and Witnesses, and all others; And I thank the Lord, to whom I am now going, at whose tribunall I must render an account, I have nothing lies upon my conscience as guilt whereof I am now condemned; and doe not doubt but to have the sentence reverst. I doe now apply my selfe unto God by prayer, and doe desire the hearty prayers of all that fear God, that I may have a sweet passage from this mortall life, to that immortal life which God hath prepared for all that are in Christ Jesus.

Francis Hacker.

After the reading of this he desired that Col. *Axtell* would be both their mouths to God in prayer.

And

And then Col. *Axtell* said, I desire all that fear the Lord to hear me with patience, and to lift up their hearts to seek the Lord with me, that we may have his strength, and the presence of his spirit from this world to everlasting life.

And with a wonderful composed frame of spirit, and with an audible voice entred upon the following duty, wherein the Lord helped him with excellent expressions suitable to both their conditions.

The prayer followeth.

OH! blessed Lord, the God and Father of our Lord Jesus Christ, who art the great God of heaven and earth, heaven is thy throne, and the earth thy footstool, thou upholdest all things with and by the word of thy power. The issues of life and death are in thy hand, oh God. Blessed Lord, we pray thee let us have communion with thy selfe, and the glory of thy face, let the shining rayes of Christ shine continually upon our souls. Lord, let there be no interruption between the brightness of thy glory and our souls, til we come into the fulness of the possession of it. Blessed Lord, we desire to take shame before thee and this multitude, for all our iniquities and transgressions: we were born and came great sinners into the world, the root of bitterness was in us, that flowed from that bitter fountain *Adam*: but thou, O Lord, hast been pleased to send the second *Adam*, that *as by the sinne of one man death entred into the world, so by the obedience and righteousnes of one Jesus Christ many should be made righteous*. Blessed Lord, thou knowest all our original guilt, all upon our hearts, and upon our consciences, all our personal defilements and transgressions; we pray thee Lord, wash them all away in the blood of Jesus Christ. Lord we have nothing of our own to rel upon, but a Christ; for all our goodness and righteousness is but as polluted rags and menstruous cloaths. Therefore, O Lord, thou hast said by the workes of the Law no man shall be justified, but by the righteousnesse of Christ Jesus. Therefore, h Lord hold out the covenant of grace to poor believers, and make Jesus Christ the Mediator of the covenant, to perform Gods part to us, and our part towards God. Oh lord, in thee are all our springs, thou art the fountain of all grace, let us have mercy and pardon from thee. Lord it is by grace that any here are saved. Thou shouldst be a

righteous God if thou ſhouldeſt not only ſuffer us to lye under the condemnation of man, but to exclude us from heaven and glory for ever.

But Lord if thou ſhouldſt be ſtrict to mark iniquity, who ſhould ſtand in thy preſence? but there is mercy with thee that thou mayſt be feared. Lord thou haſt ſaid, *Who is a God like unto thee, pardoning iniquity, and paſſing by the tranſgreſſions of the remnant of thy people, for thine own names ſake.* Lord, it is thy covenant, that thou wilt put thy ſpirit into our hearts, and erect thy law in our inward parts, and our ſins and tranſgreſſions thou wilt remember no more. Bleſſed be the Lord for the Lord Jeſus Chriſt: for had it not been for a Chriſt we were undone forever. Bleſſed be our Lord, that hath written our names in heaven, and given us a portion in Chriſt, in whom we have believed and truſted. We humbly beg of thee the pardon of all our perſonal and family guilt; the ſins of our publique imploiments, which thou knoweſt we have not willingly committed, though it may be through infirmity and temptation, and the ſins of our nature. Lord, we humbly pray thee, let us ſee our ſelves juſtified in the blood of our Lord Jeſus that we may ſay with the Apoſtle, Who ſhall lay any thing to the charge of Gods elect. It is God that juſtifieth us, it is Chriſt that died, yea rather that is riſen again for our juſtification. He is riſen that he might be our advocate, intercеſſor, and mediator. He is filled with all the fulneſs of the Godhead, to diſtribute to us according to our need. Thou haſt promiſed by the Apoſtle, that God ſhall ſupply all our wants according to the riches of his own grace. Lord thou wilt have the paſſover eaten with ſowre hearbs, and Lord we are contented: but Lord thou haſt provided ſweet Wine for us, and haſt thou not kept the beſt Wine, and the beſt of thy divine comforts until now? til now? to carry us over this bridge, and paſſage from earth to heaven; ſanctifie this our paſſage, for it is beſt to have the croſſe with the crown, they goe together, and are inſeparable: therefore ſaith our Lord they that wil ſuffer with me, ſhal alſo raign with me.

Deare Lord, we pray thee give us a full experience, and let thy holy Spirit witneſs to our ſouls that we are the children of God, and reconciled to thee in the covenant; and that we ſhal through thy Son be glorified with thee. Strengthen our faith, that we may

be

be purged, washed and cleansed, and for our justification, sanctification, and acceptation with the Father.

Glorious lord, we desire to leave our requests with thee on the behalfe of this poor people, as the last request we have to beg of thee on this side heaven; if there be any here not belonging to Christ, and not friends to him, Lord convert them; and shew them their own undone and miserable estate, and give them the pardon of a dying Saviour (thy poor servants would not part with a Christ for ten thousand lives.) Lord make Christ precious to their immortal souls, Lord convince them of the evil of their sins, and the evil of their own ways, and break them off from them; and cause them to close with Jesus Christ. Thou hast promised that those that come unto him thou wilt not cast off. Remember all thy people and help them to persevere in thy grace and love, and make them able to hold fast the truth till thou come, and to quit themselves like men, to stand fast in the faith.

Blessed Lord, we humbly pray thee to have mercy upon that great City, the place from whence we came. When thou resolvedst to destroy *Sodom*, thy servant *Abraham* expostulated with thee, and thou saidst, *if there were but ten righteous thou wouldst save it*: but Lord there are many tens of righteous ones in that City. It hath been a place where thou hast been glorified, and where many godly Ministers have been encouraged. O Lord, let it goe wel therefore with that great City, and let thy Gospel have free passage in the publique worship of it. Bless the government and governours thereof, and make them instruments to thy glorious praise. We pray thee have respect to the chief Magistrates that are come here by command to see execution done. Oh Lord we beg mercy for their soules. O that Christ would evidence himself more to their soules, and that we might meet in Heaven together, and be imbraced in the arms of our Lord Jesus Christ. And him that shal be the Executioner, & must now wash his hands in our blood, doe thou wash his soul in the blood of Jesus Christ; O lord, we pray thee that thou wouldest have pitty upon his soul, and let him know what it is to be washed in the blood of Christ, that fountain set open for him, and for uncleanness.

Blessed Lord help us thy poor creatures with strength, for we have no strength of our own. Thy word saith, that death is the

King

King of terrours; but blessed be thy Name, thou hast taken the sting out of it, and the poyson from it; and therefore as saith the Apostle, *Oh death then, where is thy sting? oh grave, where is thy victory? Thanks be to God, through Jesus Christ, that hath given us the victory.* Thou hast said by the Apostle, *We have the sentence of death in our selves, and therefore should not trust in our selves, but believe in Christ that raiseth the dead.* Lord, we will not trust in our selves, but in the living God—— Oh my God, that art the God of *Abraham*, and *Isaac*, and of *Jacob*, strengthen and support our poor souls. *Stephen* when he was stoned to death, saw the Heavens opened and the glory of the Father and of his throne; Shall we but see the Face of Jesus Christ, bearing up our hearts under all, and we shall go through. Thou hast promised that thou wilt never, never, never leave us nor forsake us. Thou hast said, *Who can separate us from the love of God in Christ Jesus?* Come life, come death, or what can separate a believer from Jesus Christ, let thy Angels come downe, we are perswaded that the Angels are ready to receive our soules, and to carry them into thy bosome, and into the company of *Abraham*, *Isaac*, and *Jacob*, and of the blessed Apostles and Martyrs, and witnesses of Jesus, and just men made perfect in thy Kingdome. Blessed lord, thou art our support and comfort, support us with the cordials of thy love.

Blessed lord, before we make an end of praying, O thou father of mercies, and God of all consolation, we beg one request for the chief Magistrate of this Nation, That thou wouldest give him a glorious Christ into his poor soul, and magnifie thy grace towards him, that he may become a friend unto Christ, and a friend to the people of Christ and raigne in righteousnesse; and may be a terrour to evill doers, and a praise to them that doe wel; that he may cast away iniquity with his eye, & rule for God, before whom he and all others must render an account in the day of judgement; Lord hear us for him. And blessed lord doe the like for all that had any uncharitableness towards us, we would have none towards them, but we beg their souls might live in thy presence; make them to see their sins, and let them receive their pardon, that we might embrace one another through the grace of God, in Jesus Christ, one day in Heaven. Dear Father, we pray thee for them

them as we would beg for our ſelves.

We now deſire to reſign up our ſelves into thy boſome as it is thy Command; thou haſt ſaid, *Ye are bought with a price not with ſilver or gold, but with the precious bloud of Jeſus Chriſt:* and we offer up our bodies and ſouls unto Chriſt, which is but a reaſonable ſervice, that thou ſhouldeſt have all when thou calleſt for them, our eſtates and lives themſelves. The Earth is the Lords, and the fulneſſe thereof, and we are all his works: It is Gods ſoveraignty to command whatſoever he pleaſeth. Bleſſed Lord, we deſire with our Lord Jeſus, when he offered up himſelf upon the Croſſe, he ſaid unto thee, *O Father, into thy hands I commend my ſpirit*; and with *Stephen* when he was put to death, *Lord Jeſus receive my ſpirit.*

So ſay we Lord Jeſus receive our ſpirits, pity us, love us, and accept us, in thy Son upon whom we reſt for life and ſalvation. Lord let us know that death is a paſſage into Glory; it is appointed for all men once to dye, and after death to Judgement. This is a decree and ſtatute law of Heaven, that all muſt dye, and this is ſome comfort in our death, that from this time forward, we ſhall ſinne no more, grieve Chriſt no more, diſhonour God no more, nor offend any elſe no more; ſet thy love upon our ſoules and let our prayers be diſſolved into praiſes, where we may embrace thee, and thou embrace us.

We humbly intreate thee do more abundantly for us and all them we have prayed for, then we are able to ask or think, in the name, and for the ſake, of our Lord Jeſus, who is the interceſſour with the Father, who hath promiſed that he will pray the Father for us; he is the Mediator of the new Covenant, betwixt God and us, our fulneſſe, our ſtrength, our comfort and our ſupport, our all, in his name we ask all our requeſts; to whom with thy ſelf and thy holy ſpirit, we deſire to give all Honour and Glory and Praiſe for ever more, *Amen.*

After he had ended his prayer, he gave the Sheriffe thanks again for his civility, and then turning to Col. *Hacker*, they ſaluted and embraced each other in their Armes, and ſaid, the Lord ſweeten our paſſage and give us a happy meeting with himſelf in Glory.

Then pulling his Cap over his Eyes, expecting as is ſuppoſed

that

that the Cart ſhould be drawn away, with his hands lifted up, he uttered theſe words with a loud and Audible voyce, *Lord* Jeſus receive my ſpirit; but the Cart ſtaying a little longer, he lift up his hands the ſecond time, and with the like audible and loud voyce ſaid, into thy hands Oh Father I commend my ſpirit; and yet in regard there was no man found to put forward the horſe to draw away the Cart until the common Hang-man came down out of the Cart himſelf to do it. The Carman as many witneſſes affirm, ſaying, he would loaſe his Cart and Horſe before he would have a hand in hanging ſuch a man; by this means he had opportunity to lift up his hands and utter the like words the third time alſo.

One thing more is very remarkable, that when Col. *Axtell* and Col. *Hacker* were taken out of the ſledge into the cart; the ſpectators being in great numbers there, behaved themſelves very civilly; only two perſons among them as ſoon as the Ropes were put about their Necks, cryed out very earneſtly, hang them, hang them Rogues, Traytors, Murtherers, Hang-man draw away the cart; whereupon a man that ſtood by them, deſired them to be civil, and ſaid, Gentlemen, this is not civil, for the Sheriff knoweth what he hath to doe; and thereupon they were ſilent and gave attention to Col. *Axtell*'s ſpeech and prayer; but before he had done, thoſe very perſons were ſo affected, that they could not refrain from pouring out many Tears upon the place, and went aſide to a place a little more retired to weep, and that man that before deſired them to be civil, went after them and beheld them, to his great admiration, as himſelf hath Narrated.

FINIS.